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THE GIFT OF THE HOLY SPIRIT.

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"—St. Luke xi. 13.

Our Lord never hesitated to employ the anthropomorphic argument in His teaching; that is, He was accustomed to lead men to a higher belief in the goodness of God by drawing attention to the best in man. This is a right and proper use of the great truth that human nobleness is a ray of the divine righteousness. A witty Frenchman once said: "In the beginning God created man in His own image; and man has ever since been returning the compliment by making God in his."

There is some truth in this caustic description of the way in which men shape the divinities to which they give their homage, but it does not, and cannot, assail the spiritual principle that the highest of which man is capable has immediate relation to, and is a demonstration of, that which is of the essence of the nature of God. The great Teacher Who spake as never man spake proceeded upon this assumption. He appealed to all the beautiful and hopeful things in human nature whenever He wished to demonstrate the love, tenderness, sympathy and compassion of our Heavenly Father, and, probably, there is no instance in the New Testament in which this peerless teaching is presented with greater effect than in the passage before us. Jesus here appeals to the idea of fatherhood; that relationship which means so much to us all—fatherhood at its best—and asks with emphasis the question to which the closing words of the sentence provide the answer: "If ye, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"

Another record of this teaching is to be found in Matthew vii. 11, but with the variation that for "Holy Spirit" we read "good things." Probably the Master used both phrases, and on the same occasion. The first evangelist has preserved the more obvious meaning, while the third, with, perhaps, a truer insight into the saying, has recorded the more spiritual declaration. The gift of the Spirit includes all other gifts. To have the gift of the Spirit is to be in possession of the heavenly wisdom which should guide all search for blessing. It is assurance of the love of God, of acceptance with God, of the presence of Christ, of the power of His salvation, and of the reality of that eternal life which begins now. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." To have the gift of the Spirit is to be sure of God, to find Him revealed in our consciousness, and to realise Him as the nearest of all realities. To discover this is to be able to say: "All things are yours, and ye are Christ's, and Christ is God's."

The means to the attainment of this rich experience is simplicity itself, if we accept our Lord's teaching: "they that ask Him." "Religion," said the author of "The Soul of a People," "is the music of the Infinite echoed from the hearts of men." It is the soul's anticipation of Heaven; it is to commune with God. Prayer is man's response. If religion is God's speech with man, prayer is man's speech with God. If you lay on the table a tuned violin and then proceed to make music with another, you will hear the same air faintly reproduced from the silent strings of the passive instrument. True prayer on earth is but the faint echo of desires that are made in Heaven. It has more of God than man in it, and there is something in every faithful petition which cannot be expressed in words. Why does a father listen with sympathy to a simple request from the child? Is it not because he is like him? Are not their hearts in union? Does he not love him? Were not their souls made for each other? We would give our heart's best for our dear ones, and we like to be inquired of, and yet the greatest gift we can bestow upon our children is the gift of ourselves. Let them have that when fatherhood and sonship are mutually at their best, and all "good things" will follow. God does just like that. Jesus said so, and it is reasonable to suppose it. One great gift of the Holy Spirit, given in response to a petition which God delights to hear, is the gift of

Himself, and in that one gift is included all things else for which men ought to pray.

Some people doubt whether there is a place for prayer at all. It is a curious fact that some of those who believe most strongly in inexorable law, and some of those who believe no less strongly in Divine love, are at one in their doubt as to the value of prayer. The former will say: "All is order; there is no place for prodigy. You may pray as much as you like, but you can no more expect to affect the universal order than you can expect to alter the tides or the phases of the moon." And the latter might say—"God is love and God is wisdom. We may trust His wisdom for the action of His love. What our Father does is well. We need not pray; we need to rest."

But neither of these objections will meet the case of the ordinary, hoping, struggling, earnest-minded man who seeks for help in the things of everyday life. To the man of law he would say: "Behind your order stands my Father. Law is but the expression of the consistency of God, and He Who guides the planets in their course has, in His vast scheme of things, a place for me. These are the works of His hands, but I am the child of His heart. I appeal from the law to the Lawgiver." To the Quietist he would also say: "The Father of Spirits has placed me here to work and aspire and love. If there be a place for service, there is a place for prayer. My God needs neither, but He will have both. Amid the problems of earth it is a solace to turn to Him in the confidence that 'no good thing will He withhold from them that walk uprightly.'"

Prayer in and for the Holy Ghost is the prayer of safety. It is illuminative, tranquillising, comprehensive. It is the earnest of every answer to definite petition for particular things. There is an immediate as well as a deferred response to every heartfelt prayer, and that immediate response is a breath of the Holy Spirit. How often have we knelt perturbed and anxious at the mercy seat and poured fourth our souls to our listening Father! Perhaps we entered upon the exercise full of sorrow and perplexity, anxiety and care, yet somehow as we have knelt we have felt a heavenly peace stealing into our souls. We have been soothed, quieted, in the very act of prayer; we have risen strong and calm, although our circumstances were just what they had been before. Things were not changed in the least, but we ourselves were changed. What had taken place? Had there been any answer

to that prayer which closed with "Thy will be done"? Yea, verily, and the answer was immediate; it was the gift of the Holy Spirit. To feel the presence of the Comforter was itself the earnest of the "good things" yet to be. I affirm that no true prayer has ever gone without its answer, and the answer is always larger than the prayer.

"The supplication of a righteous man availeth much in its working." "The prayer of faith" can do mighty things. When we pray for power to serve, such power comes in the baptism of the Spirit, without which all work for Christ avails but little.

Some time ago, during the Free Church Federation Meetings in Bradford, I had the privilege of listening to an impressive address by Dr. Horton, in which we were urged to definite and earnest prayer for power in dealing with one great national vice. At the conclusion of the address, a friend turned to me and remarked, "Is there a place for such a prayer? Is not God as much in earnest about this matter as we can be—indeed more so? Why then do we pray?" The answer to the difficulty did not occur to me just at the moment, but I see it now, and we all felt it, though we could not state it then. Prayer for power in service is bound up with our experience of spiritual stewardship. We know there is such a thing; we are largely in one another's keeping. You and I have a power to affect other lives than our own; we can influence another man's character for good or for evil; we can give him pain or joy; we can lift him up or thrust him down. At the bidding of love we can do great things for those who are near and dear; our children grow up under the shadow of our personality; we are ever giving to them in some way or other, and we feel it to be right and fitting that thus it should be. I say we *feel* it to be right and fitting that thus it should be, but we cannot give a completely satisfying *reason* why it should be so; all we know is that spiritual stewardship is a fact, potent, beautiful, all-pervading. We cannot see why God should give us the charge of each others' destinies, yet so it is. This is not speculation, but simple every-day experience. We are trustees one of another and "know how to give good gifts unto our children."

Now if this be the way in which life is ordered, it is abundantly evident that where the stewardship is taken seriously love compels us to prayer. Power soon gives out; we long to do more than we can; and the higher we ourselves grow in

spiritual stature, the more do we long to give ourselves in our stewardship, and the more we feel our insufficiency. Then it is that prayer comes in; when we reach the border-land of our natural power we stretch forth supplicating hands for spiritual power. "*Laborare est orare,*" says an old proverb; we might invert it, and say with equal truth, "To pray is to labour." Praying is drawing upon the Unseen for the sake of our spiritual stewardship; it is an enlargement of our powers with the enlargement of our ideal. The mere desire to give good gifts awakens the desire to pray for that higher gift which increases ours—the gift of the Holy Ghost. When with the naked eye we survey the vast expanse of the vault of heaven, there are many worlds hidden from us which become visible when we employ the aid of a telescope. A railway train will take us from Brighton to London in a little over an hour, whereas to walk the same distance would take many hours. In olden times, even monarchs deemed themselves fortunate if, at a heavy outlay, they could obtain fabrics which to-day are at the disposal of every man who can spare a few pence. The difference has been made by the invention of machinery. All these things are but extensions of our own natural powers—the telescope is a bigger eye; the railway train swifter feet; the complex machine a stronger and more cunning hand. They are not substitutes for our own natural powers—to use them, we must still have eye and foot and hand; nor are they adaptations of something not present in the world before. They are simply demand notes upon the Invisible, and, when we have learned the secret of issuing these demand notes, the area of our material activity is immeasurably increased.

Here, then, is a demonstration of the place of prayer in the life of the soul. Spiritual stewardship is a fact, whether we rise to the height of it or not; and if we do rise nobly to the work, prayer becomes our demand note upon the Unseen. It is not only for our own soul's good that we pray, we pray because we love to serve. As said the dying Arthur in "The Idylls of the King:"

> "More things are wrought by prayer
> Than this world dreams of. Wherefore let thy voice
> Rise like a fountain for me night and day.
> For what are men better than sheep or goats
> That nourish a blind life within the brain,
> If, knowing God, they lift not hands of prayer
> Both for themselves and those who call them friend?

For so the whole round earth is every way
Bound by gold chains about the feet of God."

This is simple and literal truth; it is not only Scripture, but experience. Some of the best workers in the world to-day are those who know best how to pray. Mr. Moody used to tell an anecdote of his visit to this country in 1874. During his mission at Dundee, he was asked to visit a bed-ridden Christian. He went, and received a greater blessing than he gave. "I guess," he remarked, in his quaint, blunt fashion, "that when the angels pass over Dundee, they stop at that house for refreshment." Many a bed of pain, many a seemingly limited and ineffective life, has been the scene of a glorious activity for God by the willing and faithful employment of prayer. A near sighted man can see through a telescope, a cripple can ride in a railway train, and a child can work a mighty engine. If we only knew how much good is done by those who can do little but pray! Oh, sad and discouraged hearts, pray on! Oh, servants of God, children of Divine love, who know what it is to agonise like the Master for the sake of some for whom we can do little but pray, never falter, never fear! "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"

Nor is this all. The Holy Spirit is indeed given to him who prays; given, not only for service, but for life and joy. If you are a Christian, you ought to be glad in the Lord and as a child of the All-Father you have a right to your joy. In praying for others you do something for yourself; spiritual power is a real thing and so is spiritual comfort.

We need much for daily life—guidance in perplexity, healing in sorrow, stillness amid the frets and anxieties of the world, assurance of our nearness to our Divine Master; all these things are included in the gift of the Spirit. Be Spirit-filled and Spirit-guided and Spirit-blest. Here is your promise—take it to the ever-faithful One: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"

R. J. CAMPBELL.

TRANSLATIONS FROM NALVARI OF AUVAIYÁR.

PART II.

1.

Men boast of many grades of birth
  From Brahma's feet, loins, hands or mouth,
Yet there are but two castes on earth
  From snowy North to sunny South,
And these in pages true we find
  Are just the selfish and the kind.

2.

Some fancied blessings Heaven denies
  Although we hourly pray,
Yet gifts divine that we despise
  Attend us every day.
Ignoring this, fanatics blind
  Waste in vain prayer this precious breath,
Seeking where man can only find
  Despair in darkness until death.

3.

Our bodies are, think how we will,
  The homes of worms and many an ill.
So, knowing life's uncertain dower
  Of health and sickness, joy or grief,
Is like the dew at morning hour
  That trembles on the lotus leaf,
The wise will make of time the most,
  Impossibilities will shun,
Of future victories never boast,
  But work for those that may be won.

4.

When noble streams in ruthless heat
  Shrink to a slender thread,
And glaring sands will scorch the feet
  That walk upon their bed,
If from their breasts a chance spring burst
  They help to quench Creation's thirst.

Thus he who once from generous store
  Scattered his bounty far and wide,
Cannot turn beggars from his door
  When casual fortune seeks his side.

5.

Oh men of the wide world!
  For years why weep and yearn
O'er those to Hades hurled,
  Who never can return?
Their lot is ours for all must die,
  'Tis Heaven's unchangeable behest,
So, giving, eating, drinking, try
  To make of fleeting life the best.

6.

O stomach! thou dost weary me,
  How with thee can I happy live?
For when I've nought thou'lt not agree
  That I that day no food should give.
Again when rice for two full days
  I would in one day eat the whole,
Thou still thine angry voice wilt raise,
  Refusing rest to my poor soul!
To pity never giving place
  Allowing me no day of grace.

7.

As tallest trees on river side,
  May totter to their fall,
So kings their crowns of power and pride
  May lose beyond recall.
The farmer's fortunes are the best,
  Foundations faithless all the rest.

8.

If an heir of ancient name
  Idly seeking food and drink,
Desecrating home's fair fame
  Into fawning beggary sink,
O shame! far better to be dead
  Than grovel for unearned bread.

9.

O men of ocean-girdled earth!
  Three changes miracles account,
The brighter gleam at second birth
  Of rain-drops from an earthly fount,
The change to deeper lowliness
  That comes through gifts in noble souls,
And growth of greater holiness
  In wives whom chastity controls.

10.

Parent, child, relation, friend,
  Hateful words to miser these;
He will neither give nor lend
  Though they beg upon their knees,
Yet on robbers all bestows
  While he bleeds beneath their blows.

11.

Who slave long years for gain,
  Or beg from door to door,
Or cross the deep and glassy main,
  For increase of their store,
Who honour worldly power
  Or selfish sceptre sway,
Or sing to please an idle hour
  For mercenary pay,
All these the tyrant stomach place
  High above service to our race,
And give their lives of glorious price
  In barter for a mess of rice.

12.

To win with painful toil
  And seek with trembling stealth
To bury in the soil
  Your hoards of idle wealth,
Are ye not foolish in this life
  Where danger and disease are rife?
O sinners, when the parted soul
  Shall pass to its eternal goal,
Some spendthrift hands may chance to find
  What you must wholly leave behind.

13.

The bliss anticipated may
  Like rainbow mirage fade away,
But in its stead by gracious Heaven
  A boon unthought of may be given.
Then let us say with each request
  "O King of kings! thou knowest best."

14.

Two yards of cloth, a bowl of rice
  For simple daily wants suffice;
But fops and gluttons, wilful blind,
  Loving the body more than mind,
Were countless thousands in their store
  Would waste them all and wish for more,
Their home-joys all life's anxious day
  Are frail as vessels formed of clay.

15.

Men will not with cries entreat
  When their trees are in their prime
Bats to come their fruits to eat
  In the genial ripening time,
For the bats in crowds will come
  Though the owners may be dumb,
—And as kindly mother-cow
  Lets the hand her udders drain.
So if any knows not how
  To refuse the prayer of pain,
All the world will claim to be
  Relatives to such as he,
And like bats the greedy thieves
  Plunder everything but leaves.

16.

An air may help a halting verse,
  Pure conduct fits an ancient line,
To live in cowardice is worse
  Than on a bed of death to pine,
And better far unmarried life
  Than dwelling with a shameless wife.

17.

As the sand in river-bed
  Never certain lies,
Isles will sink and in their stead
  Deepest channels rise,
So earth's wealth is never sure,
  Shifting 'twixt the rich and poor.
Let us therefore, while we may,
  In this life's inconstant day
Help the wretched in their need,
  Quench their thirst, their hunger feed.
For who bears his neighbours' woe
  Makes their spirits greater grow;
To learn these words of woman's pen
  Come hither all ye sons of men!

18.

To shafts which elephants may pierce
  Soft cotton bales no entrance yield,
And frequent blows however fierce
  From iron bars that giants wield
A rock may never rive in twain
  That bursts through force of rooted grain.
Thus nature doth her children teach
  The power of kind o'er unkind speech.

19.

There is a rare and welcome tree
  That, flowering not, gives fruit.
So men are found whose gifts are free,
  Anticipating suit.
But prayers to churls are useless seed
  Though sown with lavish hand,
For though they hear the cries of need
  They will not understand.

E. KEYWORTH.

MANIKKA VASAGAR'S CONCEPTION OF GOD.

(*Continued from page 293*).

The divine Greatness, as we have found it described in the "Tiruvasagam," belongs to what must be called the external attributes of God; it is metaphysical rather than ethical. This is true also of two other aspects of the divine perfection, which are frequently dwelt on in these songs, God's *Beauty* and God's *Power*.

Manikka Vasagar repeatedly addresses Sivan, and speaks of Sivan, in terms which show that our poet regarded *Beauty* as a prominent divine attribute. Sivan is several times invoked as "Beauteous One" (pp. 19, 39), "Beauty rare" (p. 37), and by other similar appellations; and the pious heart expresses its highest longing in these words, "Thy beauty only I . . desire" (p. 277.)

What does Manikka Vasagar mean by God's beauty? What does he think of when he uses that expression?

In the ethical terminology of the Greeks the word 'beautiful' came to be synonymous with 'good.' A certain moral weakness may be detectable through this philological phenomenon; but on the other hand we cannot be blind to the fact that to the Greek mind the idea of beauty, with order, symmetry and right proportions as its essential elements, certainly had something in it which was of an ethical nature. But what about the Indian conception of beauty? Is that in a similar manner related to what is of distinctly moral value? That can hardly be maintained. The ideals of beauty suggested by most of the descriptions one meets in Indian classical literature, and by the many ornamentally beautiful products of Indian art, cannot be said to be characterised by symmetry and right proportions; much rather would it appear that an unbridled imagination is here the sole authority, and that beauty is measured by its distance from what is known in ordinary experience. There is nothing in the Indian mind, as there was in the Greek, to account, in an ethical sense, for Manikka Vasagar's use of the word 'beauty' as a religious term.

When we look at such verses as contain more descriptive references to God's beauty, it becomes plain that the poet is not thereby thinking of something that pertains to mind and character. It is "the beauteous cinctured golden Form" (p. 201) that makes him speak of beauty; "the ashes white upon His sacred golden form all beauteous shine" (p. 344). Exactly how far the material meaning of these words should be pressed in trying to determine the

ideas which were in Manikka Vasagar's mind, it may not be possible to say. That the language in all these cases is based upon the habit of using material emblems and images to represent the Divine, there can be no question. The meaning of some of the words may in Manikka Vasagar's mind have undergone a process of poetical, and to some extent perhaps even spiritual, sublimation. But there is no getting over the fact that the way the "Tiruvasagam" speaks of God's beauty reveals a mind which has not clearly perceived that the divine glory is a question of God's character.

The idea of *Power* is one of the most elementary features of any conception of God. What interests us in this respect, as we study the "Tiruvasagam," is therefore not the quantity of power these songs ascribe to God, but the quality—if we may say so—of that power. Power in itself is neither good nor bad; it all depends on how it is used. Lower and higher conceptions of God, on this point too, are not distinguished by quantity but by quality. What, then, are the ideas of God's power, which we meet in Manikka Vasagar's songs?

Sivan is praised as the destroyer of the three cities (p. 178), three Asura-towns in the sky, which all the great gods were not able to overcome. Sivan's wisdom and might was equal to the task; he armed himself with such weapons as were required; planned the right mode of attack; the cities were demolished and the enemies of the heavenly ones burnt up. Again Sivan is frequently described as the destroyer of Dakshan's sacrifice (pp. 124, 179). Dakshan's overweening pride had felt wounded by what he considered a lack of respect on the part of Sivan, who had married one of his daughters, Uma. Filled with anger Dakshan prepared to perform a great sacrifice by which he might gain such additional power that he would be able to effectively teach Sivan and all others a lesson of his greatness. Saints and gods had no power to avert the threatening disaster; but Sivan was able to put down his rival; no enemy can stand before Sivan. The tiger skin and the serpent, which Sivan is represented as wearing, are symbols of his power to defeat opposition and hostility (lxiii). A large company of *rishis* were led into such feelings of anger and revenge towards Sivan that they made a fierce tiger, created in the sacrificial fire, rush forth upon him. But Sivan, "smiling gently, seized it with His sacred hands, and with His little finger ripped off its skin, and wrapped it around Himself as a soft silken gar-

ment...Undiscouraged by failure, they renewed their offerings, from out of which came a monstrous serpent which He seized and wreathed round His neck, where it ever hangs; and then began His mystic dance." As the story runs it is difficult not to hold Sivan responsible, to a large extent, for the situation which made this display of his power necessary; and to the same extent, of course, one must feel that these symbols of power count only for quantity, not for quality. The references to Sivan as the one who bears Ganges in his locks (pp. 37, 70, 232) would seem to come much nearer to representing a power which is divine not by its quantity merely but by its quality. "The ancestors of a certain king of the solar race named *Bhagîrathan* owing to the curse of the ancient sage Kabilar, were consumed to ashes, and to restore them to life he obtained by severe penances the favour from the gods that the heavenly Ganges should be sent down to this world; but Sivan, fearing that the rush of the celestial flood would destroy the earth, caught the river on his head, and kept it among the twines of his braided lock,—so saved the world."

That Manikka Vasagar draws his similes and illustrations of God's power from the Saiva traditions in which he had grown up, we do not—of course—find fault with him for. It is not the mythological stories we are now interested in but the poet's mind as it may be seen through his use of his material. That there are elements of benevolence in the divine power and its use, as the above allusions represent it, is undeniable. But a clear and definite idea of an ethical will at the centre of that power, a will that is bound by the absolute distinction between what is right and what is wrong,—we could hardly say we have found in what we have been looking at. The power as we have heard it praised is more calculated to make us gaze at God with amazement—or, in the case of certain minds, perhaps with admiration—than with trustful confidence. And as we fix our eyes on one or two other features of the picture, this negative impression deepens.

Sivan is the doer of the five works, the source of all activity in each of the five directions which the world is supposed to reveal. We have examined this point before, and saw then that, although Manikka Vasagar in the place where he enumerates the five operations (p. 4) seems to safeguard the moral character of the divine omnipotence, in the light of the whole teaching of the "Tiruvasagam" it is undeniable that the poet ascribes *all* activity to Sivan, that which tends towards falsehood and bondage just as much as

that which tends towards truth and liberation. All power indeed! But an "all" in which vital distinctions are so obliterated that every healthy mind must turn away from it with a shudder; an "all" where quantity has been deified.

It is another serious misconception of the divine power we meet in the repeated allusions to Sivan's sports, culminating in the favourite description of him as dancing in Chithambaram. It is probably true that, at any rate to Manikka Vasagar, the essential idea to be brought out by all such stories is the conviction regarding God that "all His operations are easy to Him, involving no effort" (xxxvii). But surely there is another feature which lies just as close to the surface. If these sports (the changing of jackals into horses, the peculiar conduct of Sivan as an earth-carrier, &c.) show us in the divine activities a freedom from effort, a power so great that any act is easy, they also reveal a lack of seriousness, something of the *maya*-idea, according to which there is no intrinsic connection between form and substance, where the important distinction between appearances and realities has been swallowed up by another omnivorous "all." Whatever tends to disturb the conviction that "Life is real," by building into the very foundations of life ideas of illusive appearances or sporting, purposeless exercise of power, is a source of danger. 'Reality' is the only sure standard we have to guide us in the valuations and actions of life. Take the sense of reality out of the many relations with which the problems of life are concerned, and what you have left to steer by in life is a compass without a needle.

We have been examining Manikka Vasagar's ideas and sentiments in regard to God's Greatness, God's Beauty and God's Power. We have come across many individual points where we are in hearty agreement with him, and other points where we can understand, and fully sympathise with him in, what he is reaching out after. But when it is a question of finding guidance and help for our own life, Manikka Vasagar's conception of God, as we have thus far seen it, does not meet our need; there are defects which shake two of the main corner-stones of human life, morality and reality: ethical interests and standards are subordinated to what is external, metaphysical and quantitative, and the idea of reality is made uncertain.

But we are now coming to what is the most distinctive feature of Manikka Vasagar's conception of God, God's *Grace.*

As was said before, the experience of Sivan's grace is the one thing our poet dwells on as the result of the Supreme Being manifesting himself to him. Frequently though the other attributes we have mentioned are extolled in his songs, Manikka Vasagar evidently wants us to regard grace as constituting the very centre of his conception of God. Here we are at God's character, and that is where any real knowledge of God must be gained. We do not know a person—neither man nor God—by getting a knowledge of his greatness in a physical or metaphysical sense, but only by coming to know his character. And to a Christian the interest and sympathy with which he enters upon a study of this aspect of Manikka Vasagar's conception of God is all the greater, because the term which in these songs is used to express the chief element of God's character is so much like what to a Christian also is the essence of God's nature.

God is addressed as "Father, gracious to those that come to Thee," as the one whose nature is "grace more precious than a mother's love" (p. 6, cp. pp. 61 and 121). It is a source of great comfort to the poet to think of Sivan as having passed (according to Saiva legends) through the same conditions and experiences of life that he himself is now in. When Manikka Vasagar looks to Sivan as the "God who did in Arur ask for alms" (p. 76), and praises him because

"Our mighty One, who dwells beyond,
Here in the wilds with demons danced, a homeless, friendless one; and there,
In tiger-skin arrayed Himself, as madman wand'ring to and fro!" (p. 47)

it is easy to understand what spiritual value these words carried to the devout heart. They spoke to him of a God who could understand his difficulties and sympathise with him in his trials, because that God had gone through similar experiences himself in a human form.

And the divine grace is not only able to sympathise, it is also willing to suffer in order that those who turn to God for help may get what they need. This seems plainly to be the meaning which Sivan's "black throat" conveys to Manikka Vasagar, as it continues to remind the worshipper that Sivan, when he was churning the milky ocean, first drank the poison himself and then gave the *ambrosia* to the gods.

"Hail! Greatness that oft my falsehood pardon'd, granted grace, and made me Thine!
Hail! Prince, Who drank the outpoured poison,—to the heavenly ones ambrosia gave!

Hail! Thy perfect Foot on me, a wretch, in grace bestow!"(p. 72).
" No hiding-place had I; in hell of births and deaths I sank;
No loving hand was stretched to aid; Master, Thou bad'st me come,
Who didst the poison eat from out the swelling sea! To me,
How Thou didst show Thy flowery foot, our Deity supreme!" (p. 299).

The divine compassion, which has left its permanent mark in Sivan's black throat, is what Manikka Vasagar recognises in the grace that was revealed when Sivan came as his *guru* and received him. He knows well that it was not any worthiness on his part that made Sivan come and meet him :—

" In torrent plunged of lust
And guile, behold me, spotless Hill of gems!
Father! 'Twas such an one Thou mad'st Thine own!" (p. 54).

And not only did Sivan help him unworthy as he was, but he did it without upbraiding :—

" Thou didst not call me 'stony-heart,'
'deceiver', 'obstinate of mind';
But thou didst cause my stony heart to melt,
and in compassion mad'st me Thine." (p. 14).

Surely, there is something here that is worthy of the idea of God's grace.

And this manifestation of the divine compassion was not an external momentary experience merely. "In light He came, caused light within my soul to shine" (p. 126); and henceforth Sivan has graciously made his abode in the heart which *he* has changed and illuminated: " Thou ever dwellest in Thy servants' hearts that Thee desire" (p. 90); " Hail, foot of Him Who not for an instant quits my heart" (p. 1); " Not a whit from me to sever is Thy sacred will" (p. 60).

But this conviction regarding an unchanging divine will and a constant divine purpose lying behind the manifestations of divine grace, Manikka Vasagar is not able to hold fast. In his inner experience after his meeting with Sivan there are frequent times of depression and many dark passages. That he who has been made Sivan's own now finds himself in such a wretched state seems to be proof, he says to Sivan, that " Thy gift of grace was but Thy sport" (p. 68). It is on God's side he thinks the cause of the unsteadiness of his experience lies :—

" Like ant on firebrand lit at diverse ends, sever'd from Thee,
Distraught, Lo! me Thou hast forsaken . . ." (p. 88).

And from the sentiment here expressed there is only a small

step—if any step at all—to blaming God for what the poet feels is still unsatisfactory and wrong in his life :—

> "But, tell me, is it meet that Thou should'st go
> and leave me here, in falsehood thus to fall?" (p. 80).

This note, however, is not allowed to dominate Manikka Vasagar's song; he sings again God's praise and declares, "Master, no failure is in Thee at all" (p. 348). Still clouds of gloom and despondency continue to obscure the sun, as he sees how he has been and is unfaithful to all Sivan has taught him and given him :—

> "I saw Thy Foot-gem limitless, yet swerved from Thee.
> This is the grief I stony-hearted have endured!" (p. 64).
> "Mean cur, that knew not what to do, I gave myself to gain those things,
> That false ones gain, who ne'er have seen Thy flowery feet of ruddy gold." (p. 66).

But as the sense grows upon him of the contrast between what God's grace has done for him and the wretchedness in which he now finds himself, the question again begins to show itself in his songs, whether the blame for this result does not fall on God :—

> "I perish, as to perish is my doom;
> the blame, Imperishable One,
> Thou tak'st; and if to suffering doomed I bear
> my destined woes, what is the gain?
> O Guru-Gem, who dost defend and rule,—
> that I sink not in cruel hell;
> Is't good, our Leader lov'd, that Thou withdraw,
> and stand not in the midst?" (p. 349).

We find no difficulty in understanding the movement of Manikka Vasagar's feelings as we see them rising and falling in these verses. Even where the emotional element is not given as large a place as in Manikka Vasagar, ups and downs are only too well-known in men's spiritual experience. But behind this oscillation we see in these songs a view of God and God's grace which we cannot accept as satisfactory. To think of God as changeable (and therefore unreliable) in the principles and purposes by which his attitude to us is determined, is a conception which under certain conditions perhaps is 'natural' enough, and may be it was not possible for our poet to reach higher; but it certainly is not perfect. The "Tiruvasagam" ascribes to God some of the essential attributes of personality: power to understand, feel, decide

and act. But it fails in what alone constitutes an *ethical personality:* a will, or character, that is consistent and constant, governed from within by principles which are, within their own sphere, as fixed and unalterable as the forces we classify under natural laws. This root-element of any worthy conception of a personal God is lacking in what the " Tiruvasagam " teaches of God's grace.

And this weakness comes out not only in the suspected unsteadiness and changeableness of God's grace, of which we have been speaking, but also in what at any rate looks like an element of arbitrariness in it. Sivan is frequently described by our poet as " far from those without " (p. 2). But to what is it due that they are without? is it due to their own attitude? or entirely caused by Sivan's decree?

> " The Gods who filled the heavens,—Mál, Ayan, Indra too,
> Sore penance did, like ant-hills stood, yet knew him not!
> To me a cur He came; with Mother-love He lent His aid." (p. 119.)

The purpose of these lines no doubt was merely to exalt the grace which God has so undeservedly given to him. But it cannot be denied that in so doing he leaves the impression, that there are others with whom Sivan has been dealing on very different principles, an idea which again reflects seriously on the ethical personality of God. And apart from the meaning of these particular lines, the general tenor of the songs of the " Tiruvasagam" cannot fail to produce the same impression of a view of the relation between man and God, in which the ethical conditions on man's part are not clearly seen and understood. Of course, to any one who tries to think of these things, whatever his religious standpoint may be, there is a fundamental difficulty connected with the question of God's absolute knowledge and power in relation to man's power of decision. But unsolvable as this problem may be on its metaphysical and speculative side, it is quite possible on its ethical and practical side to get all the light we need to guide us in our life. But here we are missing an essential point in all that Manikka Vasagar says about God's grace. Just as on God's side it is not seen to be ethically determined and guaranteed, so on man's side it is not seen to be ethically conditioned; in those to whom God's grace has been given no attempt is made to show the ethical condition of receiving and possessing it; and in those who have failed to get it it is not indicated at all that there was any ethical cause for that failure.

On man's side this ethical inadequacy of Manikka Vasagar's

conception of God's grace is seen also at another point. While generally, as we have seen, the poet traces his new religious life back to Sivan's grace as the sole cause, finding in himself nothing whatever to account for what the divine grace came and wrought in him, he says on the other hand that his 'conversion' is "the gain of penance done of old" (p. 307), and that it occurred "when good and evil deeds were balanced" (p. 260). The place here given to *karma* and transmigration is incompatible with what throughout the "Tiruvasagam" elsewhere is said about God's grace. If the great change in the poet's life is the accumulated result of what he had done and been in previous existences, it certainly cannot be ascribed to God's grace in the sense in which this is otherwise constantly done in his songs.

And this inconsistency again betrays a lack of understanding of what is the very centre of ethical personal life. It is not the place here to discuss in detail the whole question of *karma* and transmigration. But that this doctrine is hopelessly in conflict with our most fundamental principles of moral life, surely no one can fail to see who realises—as any one may do by the simplest analysis—that the belief rests on the following three ideas: (1) the continuity of individual existence, (2) with the continuity of individual responsibility, (3) but without any continuity of individual consciousness. Our moral sense, as it operates both in public and in private judgments, requires that a person in whom the continuity of individual consciousness has definitely been proved to have ceased, shall be treated as non-moral. Any judge before whom a person of this kind stands accused, must send that person to a lunatic asylum, not to a prison.

With all there is in Manikka Vasagar's doctrine of God's grace that makes us feel at home with him, we must therefore confess that here too the same essential defects and weaknesses manifest themselves, which we have seen throughout this study.

In conclusion we shall sum up in a few words the results of what we have seen in our study of Manikka Vasagar's conception of God.

In the first place, then, it should be perfectly plain from all that has been said that the object of our study has been to see what Manikka Vasagar's conception of God would be worth to us, not how it reflects on himself; not to judge *him* but to learn from his *teaching*. As has been occasionally suggested, where we came face to face with defects, we might not be justified in

requiring or expecting more of Manikka Vasagar than he had attained to in this respect. The writer of this paper, at any rate, feels much more of sympathy with the untiring seeker after God, whom we meet in the "Tiruvasagam," than of a desire to pass judgment on him for what he failed to see and to attain. A human soul that cannot find rest until it rests in the God who by his grace is able to render the help which is needed by the morally weak and sinful—this is the kind of seeker after God we meet in Manikka Vasagar. Surely, there is *something* in his conception of God that is worth knowing.

But as we have examined his teaching more closely in his songs, we have been constrained to say that in Manikka Vasagar's conception of God is not found all we need. It is not *our* glory if we have now got a fuller light than Manikka Vasagar had, to judge about the true conditions, needs and possibilities of man's life. But it is our responsibility to use that fuller light. And by the light we have we cannot but see some grave defects which rob Manikka Vasagar's conception of God of a great deal of its working power.

The two main defects we have discovered again and again are inconsistency and a lack of appreciation of the supremacy of the ethical aspect of personal life. Just a word to make it clear what these two defects practically mean.

Inconsistency inevitably means weakness, both when it is a question of thought and when it is a question of action. What is inconsistent is to any thoughtful student inconclusive. And to any earnest man, to whom ideas and views mean working forces, to hold inconsistent or contradictory views is to have at the very root of life forces that counteract each other.

The *obscuring of the ethical element* we have pointed out at almost every step, in connection with God's Greatness, God's Beauty, God's Power and God's Grace. And the practical consequence of it is the unsteadiness which strikes us in Manikka Vasagar throughout his songs. If life, both on God's and on man's side, is not governed by fixed ethical laws, and if these laws are not known, man is in the spiritual realm just as helpless as he is in the physical realm when concerned in his life with forces whose nature and mode of operation he does not know.

L. P. LARSEN.

THE UNIVERSITIES COMMISSION AND THE STUDY OF HISTORY.

The Report of the Indian Universities Commission has been criticised from various standpoints. But so far as the present writer is aware, no careful and sufficient criticism has yet been made of the proposed changes in the curricula of studies. Especially there is one aspect—the bearing of the new curricula on the future study of History—which has failed to attract attention except in one or two quarters. In connection with the study of History, one or two small changes have been proposed which appear to be calculated to produce great results for the future of this country. It is proposed here to examine them.

The recommendations embodying the aforesaid changes are (1) that History shall cease to be a subject of study in the Intermediate Course, (2) that in the B. A. Course it shall only be an optional subject alternative to Mathematics. It is therefore apparent from the above that an under-graduate course of four years has been made possible to the entire exclusion of History. Even taking it for granted that the majority of students preparing for the B. A. Examination take up History for their optional subject, it stands to reason that the historical knowledge they can hope to derive thereby would be meagre and anything but satisfactory. For in the first place, it has to be noted that the new B. A. Course comprises three compulsory subjects, *viz.*, English, a classical language and Philosophy. Whereas at present the compulsory subjects are only two. The obvious result is therefore that, besides that History is made to commence only in the B. A. Course the time and attention which may be devoted to it then, have also been considerably reduced, and that being so it is impossible to expect any adequate Course of History to be gone through. A further danger is that, the pressure of work on the students preparing for the Degree Examination being increased by the inclusion of a fourth subject, the opportunities which they now enjoy of specializing in a particular subject become conspicuous by their absence. The B. A. Examination would cease to make for specialisation and would test only general acquirements. In this respect it would resemble the present Intermediate Examinations. The optional subject at present is the most important and calls for particular attention and happens to be the subject nearest the inclinations of the student. On the other hand, the optional subject in the new-modelled

Universities would only occupy a very subordinate position. The future graduates would receive no satisfactory training in any special subject, and the opportunities which would otherwise exist of increased cultivation of specialized knowledge would be much at a discount. To our mind, it appears that among other things the new curricula in this respect are open to the objection of narrowing depth of knowledge at the same time that it unduly widens its surface.

In perfect contrast to the insignificant part which History occupies in the new course of studies, one finds that a very exalted position is given to Philosophy. In the Intermediate Course it is made an optional subject with Physics and Chemistry. The latter being intended to secure a preliminary acquaintance with the subject for students who will afterwards branch off into the B. Sc. Course, we may take it that in effect Philosophy has been made the fourth compulsory subject in the Intermediate Course. We have already seen that it has been made a compulsory subject in the B. A. Course. Thus it is to be feared that the bent of mind which would characterise the future graduates would be a partiality for philosophical studies and thinking. It has been discussed in certain quarters (but it seems to us the matter has not been brought forward sufficiently prominently) how far it is right in the interests of the country that Philosophy should be strengthened along with a corresponding weakening of the study of History. It is a notorious fact that in this country a morbid spirit of philosophical thinking has been a banc. We are afraid that there is only too much of Philosophy here enough and to spare. It is equally notorious that this country has till now been blind to *historical* methods of thinking and judging. *The light of History* has just begun to dawn. The various institutions of the country—religious and social—are being examined in the light of the historic method. A healthy foundation for social and religious reform is being slowly laid. A diffusion of historical knowledge and increased acquaintance with the historic methods would act as powerful engines in dispelling from people's minds the erroneous and superstitious conceptions as to the past and the enslaving tendencies born of "*Ita Scriptum est.*" Again it has to be borne in mind that India is in her transitionary stage and the bent it takes or is made to take now will be attended with serious consequences for her future. An *industrial revolution* is dawning and it is bound to increase more and more. The problems of

India become increasingly economic. The importance of the study of economic facts in Indian history can hardly be over-estimated. In the light of these facts it seems to us that there is great need for increased study of History and Economics. We therefore earnestly trust that the recommendations which have the effect of discouraging the study of History in the Universities will not ultimately find favour. We are fully encouraged to hope for the same after the sympathetic letter of the Government of India, which fully recognises the importance in this country of the study of History and other allied subjects.

Before concluding, it has also to be noted that certain very wise recommendations have been made to secure greater efficiency of teaching and to minimise the possibilities of examining. But the field for the useful application of these recommendations has been made much too narrow. The inclusion of History and Economics as an independent subject for the M. A. Course cannot improve matters much. The foundation being slender and the examination maintaining its high standard—as of course it must do, the probabilities are that History will cease to be popular even with the few aspiring for the Master's Degree.

A. S. VAIDYANATHA AIYAR.

THE MADRAS MUHAMMADAN EDUCATIONAL CONFERENCE.

WE have received a copy of the Report of the Fifteenth Session of the Muhammadan Anglo-Oriental Educational Conference, held at Madras, on the 27th, 28th, and 30th December, 1901, which is interesting in many respects. Though it is too much to expect literary merit in a verbatim report of the educational questions of the day which form annually the subjects of deliberation at the Muhammadan National gathering, still it should be acknowledged that the eloquent speeches of Nawab Mohsin-ul-Mulk and Moulvi Shaik Abdul Kadir are of a high order, sufficient to awaken the Mussalmans of Southern India to the beauty and power of the Urdu language. The addresses on the subject of Social Reform are of interest mainly as marking the transition which Mussalman thought is now passing through in consequence of its ever-increasing contact with the West.

The Report is also valuable as containing the mature views of the leading Mussalmans of the country on the important subject

of the education of their youth. We notice with pleasure that the Indian Mussalmans have come to recognise the importance of self-help, and are earnestly seeking to embody its principles in the practical solution of the problem of their material regeneration. The proposed National Fund is a step in the right direction, and if it is supported by the community at large in the way that it should be, we should cease to hear of poverty as an element hampering the educational advancement of Mussalman students. The proposal to found at Aligarh a Mussalman University on the model of Oxford and Cambridge is calculated to supply those precise conditions the absence of which in the existing schools and colleges in India is said to retard the progress of Muhammadan education; and it is not at all surprising that the community, alive as it still is to the remarkable traditions of the ancient *Dar-ul-Ulooms* of Baghdad and Cordova, has caught at the idea with avidity and enthusiasm and is persevering in its efforts to have it realised. The attempt to introduce religious instruction in Muhammadan schools is indeed laudable and we have little doubt that it will find substantial support at the hands of the wealthy Muhammadan nabobs, merchants and landlords, whose reverence for the religion they profess is known to be profound. It is gratifying to note that the Muhammadans have resolved to deal with the problem of Social Reform and that the subject of female education has had their earnest attention; still, in the light of past experience, we feel the necessity of the Conference going deep into the matter and dealing with the broad question of woman's rights, a correct view of which will destroy those baneful customs, such for instance as the seclusion of women, which have mainly brought about the present degraded condition of the community.

Space forbids our commenting in detail on the other Resolutions of the Conference. Still, it must be observed that several questions give indications of having been treated in a hap-hazard fashion. The recognition by Government of the Hindustani language so vehemently pressed at the Conference is an instance in point. Even after carefully reading the lengthy discussion on the subject as reported in the volume under review, one is not able to find out clearly what it is that the Conference required—whether it wished Hindustani to be introduced as a Court language just like the Dravidian vernaculars of the Presidency or desired it merely to be included among the vernaculars in which candidates for certain graded appointments in Government

service are required to pass a test examination. For either purpose the arguments recorded in the Report before us are not at all convincing. The appointment by Government of an Inspector or at least an Assistant Inspector especially for Muhammadan schools urged at the Conference as a growing necessity does not appear to be based on any substantial grievance, and seems to be a demand for a superfluity. The increased facilities desired to be made in the Board and Aided Schools for teaching Persian and Arabic to Muhammadan students are hardly justifiable, in the face of the standing complaint of the Educational Department that Muhammadans have not sufficiently availed themselves of the special advantages already existing in this connection and in their favour. Extravagant and indiscreet resolutions like these, based more on sentiment than on reason, often blind the observing public to the good and wholesome proposals which may supplement them, and should not have been passed at a representative public assembly like the Muhammadan Educational Conference. It is time Muhammadans understood the necessity of supporting by solid arguments the demands that they may make of Government, as otherwise there is danger of their alienating the large measure of sympathy which their cause is now able to evoke in the public mind.

MD. IBRAHIM QURAISHI.

DR. MILLER'S MESSAGE TO HIS STUDENTS.

THE following is the letter addressed by the Rev. Dr. Miller to the past students of the Madras Christian College assembled at the Anderson Hall on Christian College Day on December 30th:—

GENTLEMEN,—I need hardly say how great an interest I have always taken in the College Day. Most of you must know that since its institution in 1891 I have never been absent from it, except when it was physically impossible for me to attend. I shall therefore be readily believed when I say how great my disappointment is to be so near you and yet to be unable to take part in your proceedings.

I have indeed much reason to be thankful at finding myself so much better than even a few weeks ago it seemed likely that I should ever be again. In this thankfulness I feel sure that all present at your meeting will join. But it is still quite beyond my power to appear at any public function.

In one way, my regret at my absence is all the greater because I seem to be so near to being able to be present. It seems not unwarrantable to hope, though it would be unwarrantable to promise, that I may very soon be strong enough to go about again and thus be able both to renew my acquaintance with students already at College and to make acquaintance with those who may then be entering it. I wish I could hope for as early an opportunity of seeing all the friends of bygone years who are likely to be present on the College Day. This must not, however, be construed into any wish that the time of year at which that Day is celebrated were different from what it is. The time that has been always fixed on is that at which former students have it in their power to be present in greatest numbers, and is therefore undoubtedly the best.

But as things appear to be with me at present, it may not be altogether presumptuous to entertain some hope that what is denied me this year may be granted me in the year before us, or even for more than one year. Whether that hope be realised or not, at least you may be sure that, if continued life and a measure of health be allotted to me, no want of will on my part will prevent its realisation. At the same time it is right to remind both myself and you that in no case whatever can my connection with the College Day continue long.

Not indeed that I have contributed anything towards making it a success or making it the example which I am glad that it has been to the *alumni* of so many other institutions in many different places. The arrangements have been all your own; and such small aid as my sympathy has been to you will, I am sure, be continued by those who may be Principals or Professors after me.

But this leads me to the main thing which I wish to lay before your meeting. It is to ask you all to do everything in your power to secure that the College Day become a regular and permanent institution, and that you yourselves, and all former students whom you can influence, will make a point of attending it whenever it is possible to do so, and of supporting in every way the movement of which it is the expression.

I am not yet able to write at any great length, otherwise I could give many reasons for the request which I venture to make. I shall touch on only one. A rightly directed education secures many ends, some lower and some higher. Among the higher must be reckoned the formation of character. At all events this is an

end far higher than that of passing examinations and thus doing something to secure comfort and position in the world, or even than the end of enlarging the mind by acquiring knowledge, though both of these, in their own secondary place, are ends which are not to be undervalued or despised. Now few things of an ordinary kind are better fitted to form a high character, or to preserve character at such height as it may have reached, than an influence which revives—as attendance at the College Day is almost bound to do—some impression of the great truths which were presented to your minds in youth, and of the ideals concerning the uses and possibilities of life which you, or many of you at all events, were led in those past days to form.

His Excellency the Governor spoke with truth as well as eloquence at our last prize-giving of the good effect on character when school-boys or students learn to put forth effort for the honour of their place of education rather than for their own. I hope that many of you have pondered that address, or that, if you have not, you will find some way to do so. Yet an even greater amount of good may follow from your keeping touch in after life with whatever of truth and goodness the College has at any time enabled you to recognise, and from remembering that by your conduct and the character of your influence on those around you, the College is certain to be judged. Attendance at the College Day may be an important help to this.

For this as well as other reasons (on which I should say more than I have strength for if I said anything at all) it is one of my most heartfelt desires that a bond of brotherhood should unite all who have been trained at the Madras Christian College, however different their race, or age, or calling, or the position in society which they hold; and that their meeting from time to time on College Days should for generation after generation be a means of renewing that brotherhood and making it more deeply felt.

I cannot now write more, many as are the things which it is in my heart to say to you. As to such present students as may be with you I have begun to cherish some hope that my opportunities for saying what may be helpful to them are not yet altogether ended. To the former students—belonging to many different years—whom I am particularly addressing, I can only wish, in closing, much—and always more and more—of God's best blessing in all their widely different avocations and widely separated places of abode and work, and the blessing specially

that He will make and keep them searchers after the highest truth, and help and guide them till they find it.

Few and feeble though these remarks may be, you will know that they come from the heart of your friend,

WILLIAM MILLER.

ARYAN MIGRATION TO THE EAST.

IV.—CUSTOMS, MANNERS, &c.

I shall, under this head, confine myself to the islands of Java, Lambak, and Bali, for, as Wallace says in his Malayan Archipelago 'They are the only islands in the archipelago where the Hindu religion still maintains itself.' The people were originally divided into four castes as in India, but now there is a larger number. The Brahmans are divided into two classes, Buddhistic and Saivite, with this difference that the former does not wear the sacred thread. There is the usual prohibition of animal food, drink and widow re-marriage for all classes of Brahmans.

The present Javanese are nominally Muhammadan—their ancestors having been converted to that religion about the end of the 15th century A. D. The Brahmans of Bali do not admit that they are idolaters, but their chief gods are Siva, Kala, Antapati, Nilakanta and Jagannatha. The mystic "Om" is pronounced 'Ong.'

The Hindu Government was an "absolute monarchy" or "a benevolent despotism." The Raja had his Manthri, Pradhani, Senapathi, and others. The ruling-race of Lambak at present belongs to Bali and is of the Brahmanical religion. Theft is punished with death or cutting off of the arm. Adultery is punished with the death of both parties—the two are tied together and thrown into the ocean. The people are very jealous and strict with their wives so that a married woman is not allowed to speak with any man other than her husband, nor could she accept even tobacco from strangers. There is no gosha system.

The dead are generally burnt. Corpses are occasionally preserved for a long time to await the arrival of relations. The purely Indian custom of dashing on the ground a mud pot filled with water, exists here.

Agriculture is the chief industry and rice is the chief article of food. There is a legend that Sridevi brought it from India. She is highly honoured and in every important festival her name is pro-

nounced seven times, even by the Muhammadans with prefaced "Bismalla."

Astrology is largely believed in, and everything requires an auspicious day and the astrologer's sanction.

In warfare individual valour is highly praised. The chief weapons were: Bow called 'Ghandiva'—the name of Arjuna's bow; Sickle or Chandrayudah; Gada-mace—Bheema's weapon; Pasupata, Trisula and Danda. Commanders had chariots with two wheels and drawn by four or eight horses. The rest fought on foot or on horseback.

The mathematics and astronomy are all Indian:—the Zodiac, week days from Diti to Sanischara, their months Mesha to Meena. The musical instruments are very elaborate and excite great interest: Gender, Saran, Chilangam, Rebash, &c., corresponding to our Veena, Sarangi, Mrithangam, &c. Dancing girls are found and they are called 'Rangang.' There are puppet shows corresponding to the "Kathakali" of Malabar.

These are some of the amusements:—Cock-fight, hog-fight, bull-fight, wrestling and boxing.

Among the personal names are Bheemanyu, Parikshit, Udayana Yana, Jaya and Bhaya.

V.—History.

Now we come to the most important and the most reliable kind of proof. References are found in the annals of these countries and in certain Chinese records, which go to show clearly the Hindu colonisation and supremacy.

I propose, as under the third head, to deal with each country separately. I shall begin with *Ceylon*. The Ramayana tells us of Rama's journey to Ceylon. Coming to the historic period, Asoka sends his sister Sangamitta and his son Mahendra with a branch of the Bo-tree. This tree still exists in a pyramid in Anuradhapura. The Mahawamsa—an authentic history of Ceylon—tells us of several missionaries who visited Ceylon, and it was for some time the headquarters of Buddhism. A Saivite propaganda was begun about the ninth century. The large number of Saiva Brahmans and the large number of Saivite temples distributed all over Ceylon more than testify to this fact. The Tamil saints in their 'Thevaram' sing of three sacred places in Ceylon,—Thrikonamalai (திருகோணமலை), Kirimalai (கீரிமலை) and Thirukatheswaram (திருகேதீச்சுரம்). The temple of Konesan is at Trincomalee,

in Tamil Thrikonamalai, on the east coast of Ceylon. It has the finest natural harbour in the world. The temple is accessible only in summer as at other times it is surrounded by the sea. Nakulesan temple is at Kirimalai, twelve miles from Jaffna. Thirukathesvaram is now a forest a few miles from Jaffna. There is another Saivite shrine at Kadirgamum (கதிர்காமம்) in the south of Ceylon, dedicated to the god Subrahmanya. Coming to modern history, Ceylon was for a short time ruled by the Pandyan kings who built all the Saivite temples and endowed them. Their descendants still get a pension from the Ceylon Government and they are called Kandiyan pensioners. According to Mr. K. P. P. Menon, Travancore conquered part of Ceylon in the eighth century.

[Note 1. *K. P. P. Menon, Brahman Settlement in Malabar:* Ceylon was conquered by Vijia, son of Subahu, king of Sata in Maghada in the 5th century B. C. and made into a Hindu kingdom. It was not an expedition for discovery; Vijia and his comrades were banished the country for misconduct and in their voyage they colonised Ceylon. According to the Mahawamsa this conquest took place in 543 B. C. Vijia wanted a wife and for that purpose he crossed over to the mainland and married a Pandyan princess. (Dutt's "Ancient India and Mahawamsa").

Note 2.—Asoka sent his son Mahindo to Tissa, king of Ceylon in 243 B. C. The Dravidians conquered Ceylon after Tissa's death, but were driven back in 88 B. C. by king Wathagamini.

Note 3.—The *Madras Review* for August 1902 contains an article, by Mr. Kanagasabai Pillay, wherein is proved the Tamil conquest of Burmah. In the same number Mr. Krishnasawmy Aiyengar, M.A. refers to the Chola conquest of Ceylon.]

Burmah.—The following is from the Mahawamsa—'After the Third Convocation 246 B. C., Asoka despatched two missionaries Sono and Uttaro to Suvarnabhumi or the Golden land 'to carry the glad tidings of the religion of the vanquisher.' This is the Golden Chersonese of the classical geographers situated on the Sitang River, now called Thatun, 40 miles north of Martaban. Thatun was once a port and an emporium of trade. Its trade was confined to the mouths of the Godavari and the Krishna.

According to Burmese annals, Prome was capital in the year 101 of faith, that is, 376 B. C. If so, Buddhistic missionaries probably came here after the Second Convocation in the year 433 B. C. under Kalasoka.

There is a book in the Burmese, corresponding to the Mahawamsa of Ceylon, named Maharadza Wung or Maharaja Vamsa. The following is found in Vol. III of that book. A king of Kapilavastu refused to give his daughter in marriage to a king of Kosala; the latter waged war, conquered and banished him. Abiraja, the banished prince, left his native land and founded a kingdom at Tagoung and gave it the name of Rathapura. Abiraja left two sons and both claimed the throne. A battle was impending. But through the skill of the minister it was arranged that the first builder of a temple should have the throne. The younger was the more shrewd, and built a temple of wood in a few days. The elder went southward and founded the kingdom of Arakan.

According to a letter from A. P. Phayre, published in the Indian Antiquary, Vol. 15, Pegu was colonised from Telingana.

[Note: The Brahmin colonisation has no doubt been continued to modern times. The following note appears in Yule's *Mission to the Court of Ava*. p. 87.

"Some eight or ten Brahmins[1] in white stoles and white mitres encircled with gold leaves then entered the screened recesses or pews near the throne and commenced a choral chant in the Sanskrit language. This was succeeded by a choral chant in Burmese sung by the Brahmin also."]

I have not been able to gather much of the early history of *Siam*. Up to the 14th century Sokatay स्याकेना was the capital. In 1315 the Siamese captured Inda-Patha-Puri and annexed Cambodia. The capital was then transferred to Ayodya.

Cambodia.—According to tradition a certain prince of Camboja was banished from his native land and he settled here with

[1] Of these Brahmins two were from Benares, all that remains of eight who were, together with their families, brought from India thirteen years ago (1842). The rest returned to their own country. These two have quarrelled about many matters and do not speak. They are of the Vaishnava sect. They are the astrologers of the court and their assistance is considered necessary on great state occasions (but they exercise no religious influence whatever). Besides the Benares Brahmins there we have the descendants of some who were brought from Arakan, when that province was conquered by the Burmese in 1783. These had originally been brought from Bengal to Arakan by the kings of that country. Their original language is Bengalee. Those I saw spoke Hindustanee and having been born in this country were familiar with the Burmese language and could read and write it. In Siam also Brahmin astrologers are maintained at the courts.—*Major Phayre.*

his followers. In the year 957 Inda-Patha-Puri was founded by King Prathama-Suri Vong or Prathama-Surya Vamsa—the first of the solar line. The country was under Siam from 1315 to 1374.

For the first three centuries after 950 Nakhon Thom—the great city—was the capital. About the middle of the 13th century the King was afflicted with leprosy "because he had forsaken the snake worship of his ancestors and had taken to the Buddhistic or Brahmanical heresy." The capital was removed 15 miles east to Patenta Phrom...the city of Brahma. The city was so named probably to commemorate the King's conversion to the Brahmanical religion.

Java.—The annals of Java relate the arrival of one Adji Saka, the founder of the Buddhistic Saka era. He was also called Vigia Sana. We have another tradition "which seems to rest on surer foundation." In the year 525 (603 A.D.) a king of Guzarat sent his son to Java with five thousand followers in six large and one hundred small vessels. After a voyage of four months they landed at Sumatra and finally settled at Manthara somewhere about the middle of Java. The Gujarat king soon after sent a reinforcement of 2,000 men.

The next event, in 656, we have already referred to—the prosperity of the island under King Aditya Varma and his conversion to Buddhism. Fa Hian the Chinese traveller visited these islands in 414 A.D., on his way from Ceylon to China. He says "In this country Brahmins and Heretics flourish. The law of Buddha is not much known." Fa Hian lived 14 years in India and four months in Sumatra, and so he fully knew what he was writing about. This shows that Brahmanism existed here about 400 A.D. This is borne out by passages in Raja Sir Stamford Raffles' History of Java. From the inscription at Menan Kabu already referred to, it is clear that the Hindu king Aditya Varma was converted to Buddhism only in the 7th century.

The next event quoted by Ferguson is dated 924 A.D. "The mission of the children of King Deva-Kusuma to Kling (Kalinga) in order that they might be educated in the Brahmanical religion." This shows the decay of Buddhism and the revival of Brahmanism in the island. It is also significant that the king sends his children to Kalinga, our present Northern Circars.

By about the 11th century the island was divided into two states—the east Mijaphahit including Mathura and the west Sunda, with Pejajaram for its capital. In 1497 the Muhammadans

conquered the island, destroyed Mejaphahit and drove the inhabitants to Bali. Buddhistic ascendency was followed by aggressive Saivism; then followed a period of apparent compromise, the whole in the end falling a prey to Islam.

Mr. Parker in a very interesting article, entitled "the Island of Sumatra" in the *Asiatic Quarterly Review* for January 1900 clearly proves, from recently discovered Chinese records, the existence of Hindu Kingdoms in Java and Sumatra and their cordial relations with the celestial emperor.

I shall very briefly refer to a few of the very interesting facts contained therein.

512 A.D. Gautama Subadra, king of Ghandara or Sumatra sends a mission to China. Up to 990 A.D. this exchange of presents continued. On one occasion the envoys were detained by Java on account of war between Java and Sumatra. About this time the words 'Hadgi' and 'Mohomed' are met with in connection with the names of envoys. But the king still has the title 'Sri' and 'Devi', showing him to be a Hindu still.

1097. The Maharaja again sends presents.

1178. The correspondence of this year discloses the following facts. 'Fire oil' was part of the presents sent from Sumatra. The Hindu element was still strong and writing was in the Brahminical characters. The people smear their body with fragrant oil. Brahmin sutras and images of Budda formed part of the presents. The Arab merchants had only a colony outside the Hindu capital and obeyed the laws of the Hindus.

1282. Here is a curious reference of peculiar interest to Travancoreans. Mongol records state that the minister of Sumatra when visiting Quilon on business met the Chinese envoy there. The Chinese envoy on his way back visits Sumatra.

1370. There were at this time three kings in Sumatra. Maharaja Palaper, the strongest of these, sends envoys to China with presents.

1376. The Ming records—The King of Lambak Sri Maharajadiraj sends tribute to the Chinese emperor.

1377. Java conquers Sumatra.

1452. The King of Java acknowledges himself the emperor's vassal and sends tribute. It appears that about this period there was constant warfare between the Hindu kingdoms, and each king tries to secure for himself the support and protection of the empire.

1500. Dispute between China and Java for the possession of Sumatra.

1566 China admits the claims of Java and Sumatra becomes part of Java.

Here this account must close: From the evidence adduced above it must be quite clear that the Aryans colonised and held supremacy over some of the islands and parts of the countries on the coast. Whether these ancient civilisers went to the farther East or not cannot be solved now.

[The following extracts may be quoted as illustrating this article :—

1. Journal of Royal Asiatic Society, 1898 :

J. Kennedy, Early Commerce of Babylon with India :

"It is evident from the Chinese coinage that an active sea-trade sprang up before 100 B. C. between Babylon and the East and that India had an active share in it."

2. Danvers' Portuguese in India : "During the 13th and 14th century, Quilon continued to be the great port of trade in Malabar with China and Arabia."

3. 'Madras Review' February 1899. K. P. P. Menon, Early accounts of Malabar and Travancore :

"Hindu merchants sailed in their ships to China and Arabia. Hindu colonies were planted in Arabia and Africa and a powerful Hindu Island-Empire arose in Java and the Spice Islands."]

S. Aiyaswamy Sastri.

THE CHRISTIAN COLLEGE.

(Speech by the Chairman, Christian College Day, 1902.)

In the present concourse of historic circumstances in India, the Christian College and all other similar educational institutions fulfil a purpose, the usefulness of which cannot at all be questioned in relation to the progress of civilisation and the development of humanity. Therefore, the Christian College may be viewed either as a type of a class of institutions or in its own individual character, when we undertake to measure and judge of its usefulness. I am not unaware that there are both Christian and non-Christian critics of these institutions who hold that more harm arises from them than real good, and that they hinder true progress more than they help it on. But I hold strongly that such critics are all very wrong; and if, in my estimate of the utility of the Christian

College in working out the fruition of whatever happens to be the divinely appointed destiny of India in the ages that are to come, there happens to be any noticeable amount of what is commonly known as the error of the personal equation, I have no doubt that all the present and past Professors of the Christian College, and everyone else who has any claim to belong to the body of sane and sensible Christian Missionaries in India, will make due allowance for the necessity of such an error being unavoidable. If my judgment had not about it an individuality which is due to its personal stamp, it would certainly be unworthy of being presented before you. Its unreality will then be too much to please even those who wholly agree with it, because they cannot ignore the fact of its being formulated from a standpoint which is morally nothing short of false personation.

It has been urged more than once that these educational institutions, in which the Christian Bible is under a sort of compulsion taught to those who are not Christians, and in which an education imbued with the Christian spirit is imparted to all those who seek admission into their classes, encourage insincerity, and undermine the foundations of moral and religious uprightness. This unfavourable criticism has proceeded mainly from Christian and European critics. They seem to think that the reverence which is compelled by the discipline of a college in favour of an alien religion which does not constitute the creed of the pupils, is certain to give rise to an all round moral degradation, in which the ruin of the teacher is involved quite as much as the ruin of the taught. I do not deny that forced reverence is, like ordered love, a psychological impossibility; nor do I contend that an education, which in any way encourages the shamming of such a noble sentiment, can lead to the building up of strong character and the making of true men. Before I point out wherein these critics are wrong, let me refer to another criticism of theirs which is directed more against the non-Christian pupils of these institutions than against their Christian teachers. It has been said of the Hindu pupils attending the Christian schools and colleges in India, that they betray a phenomenal faithlessness in religious matters, inasmuch as they show by their conduct that the inducement of a cheaper rate of fees offered by these institutions is to them even more valuable than the integrity of their own religion. The correctness of such a criticism being taken for granted, it is further asked whether, out of those pupils whose motives are so

mercenary and mean, it is at all possible to evolve such good and great men as have their lives dominated by the inspiring influences of any noble religion which is nobly believed in. I am sure that many of you here have already seen that both these unfavourable criticisms are really the same in essence, the apparent difference between them being due to the fact that the first is urged more against the Christian teacher as the second is more against the Hindu pupil. Any justification that may be found for the pupil in this situation is also well fitted to justify the teacher.

These criticisms would never have suggested themselves to the Hindu mind. They can originate only in the mind of a European critic whose faith in the dogmas of his own particular form of the Christian creed is so exclusive as to make him intolerant of other faiths even more than he is intolerant of other forms of his own faith. The struggle for conformity in religious matters and the confounding of non-conformity with heresy have both been marked characteristics of the history of European Christianity. I need not mention here that the history of British Protestantism also is similar in character, and that the reliance which it to-day places on denominationalism is a proof of the continuance of the same old spirit of exclusiveness and intolerance. Therefore, it has become a part of the common faith of the common Christian that those, who, in respect of their religious creeds and dogmas are not with him, are in reality against him, and that the non-Christian has, by the very reason of his being such, deprived himself of all chances of securing for himself any accommodation in the many mansions of God who is the Father of all in Heaven. The attitude of the Hindu towards those who do not agree with him in religion is indeed of a very different nature. While his faith in his own creed is both sincere and fervid, he sees readily enough that the faith of others in their creeds also may be equally sincere and fervid. More than this, he believes that the true Christian or the true Mussalman is as fit for divine realisation and final emancipation as the true Hindu is. It, therefore, rarely occurs to the Hindu that those who are not with him in religion are indeed against him; at any rate his feeling does not so strongly flow along such a course. His common feeling in the matter is that even those who are not with him may still have God on their side, quite as much as he has Him on his own side. The development of this sentiment in the Hindu is due to the peculiarities which characterise the religious history of India

and the growth of her religious and philosophic thought. Only the other day, the *Madras Mail* remarked in a leader concerning Christmas that the possession of the Indian Empire by the British had proved to be of great use to them in having taught them the value of toleration in religious matters. I may, therefore, emphasise with confidence that this spirit of toleration has been a historical characteristic of Hindu religious thought and life. When a Hindu comes to know that millions of earnest and aspiring souls love and honour Jesus as their Saviour, it naturally appears to him that he is bound in duty to adopt an attitude of respectful reverence towards such a religious teacher; and if he has an enquiring spirit, as it is not infrequently the case, he even becomes curious to learn the nature of the religion taught by that great teacher. It is thus evident that the Hindu boy who goes to a Christian Missionary School or College has no reason to feel that by so doing he is in any way compromising his faith in his own religion. The charge of religious faithlessness against him fails in this manner; and it may be seen that in its failure is involved the complete breakdown of the other charge, that these Missionary educational institutions only tend to foster insincerity, religious insincerity which is indeed the worst of its kind. The Hindu may well be a Hindu, and still revere Jesus as one among the world's greatest religious teachers who have bestowed inestimable and untold blessings on millions of mankind.

There is again one other objection which is urged against these Christian institutions to the effect that they are responsible for much of the irreverence which we notice about the modern educated young men of India. It is contended in this connection that the Christian Missionary, who endeavours to undermine the faith of the Hindu boys who come under his influence in the soundness of their civilisation and in the truthfulness of their religious faith, rarely succeeds in implanting in the place of the faith which he derides that other faith which he admires, adopts and adores. To undermine religious faith in any form is accordingly to create room for atheism. I hold that in this contention there is much truth. But it must be remembered that this undermining of the inherited religious faith of the pupil is no necessary part of the function of the Christian Missionary teacher in India or anywhere else. There are certainly some Christian Missionaries who do not think so. To my mind they appear to be both incautious and impolitic. Nay more, they go even against the command-

ments of their master, Jesus. Irreligion and irreverence are easily enough created in the hearts and minds of inexperienced young men; but when once they are produced it is hard to uproot them. When Christ called upon His disciples to carry His Gospel to all lands, He did not mean that those disciples or their followers of a later generation should do anything which was calculated to produce anywhere the poison of irreverence and irreligion. The controversial and aggressive form of preaching the Gospel is not indeed sanctioned by Him, if I understand aright what is said in the Bible in regard to this matter. The method of calm and comprehensive exposition in Christian evangelisation is different from what may be called the method of aggressive controversy. The former relies on the enduring efficacy of truth, as much as the latter relies on the momentary advantages of an uncertain controversial victory. I am, therefore, of opinion that those Christian Missionaries who adopt the controversial plan of propagating Christianity in India, and as a help to its propagation endeavour to undermine the inherited religious faith of the young men in the country, are really doing what is not in keeping with the advancement and appreciation of Christianity here. The sweet reasonableness, which many people see in much of what constitutes the life and teachings of Jesus, has to be expounded in accordance with a plan which also is both sweet and reasonable; and it is in adopting this policy of exposition more than that of controversy that the Christian College has set an example to all other Missionary institutions which do their work in India with similar aims. The Christian College is accordingly untouched by the accusation that it endeavours to undermine the religious faith of its pupils and is thereby apt to breed atheism and irreverence.

The unfavourable criticisms against the Christian College and the type of institutions which it represents being thus disposed of, it next remains for me to point out what I, as a Hindu, consider to be its great usefulness. Those that maintain and manage this institution have their own views in regard to what should be the ultimate aim which it has to keep in view. While I gladly honour them for the faith which is in them and for the love which actuates them in whatever they do in connection with this institution, I also see in my own way that it serves a very valuable purpose in India now. Situated as we are in the conflux of two civilisations, the Eastern and the Western, we are often unable to understand what it is that constitutes the heart of Western

civilisation, and whither it is that we are being carried along by its force. Western civilisation has recently manifested itself in Asia and elsewhere in a form which certainly has not been attractive or beautiful; and often enough has it appeared to us that there are certain features about it which are provokingly unattractive. But if we judge it only from those features, we should be arriving at a very wrong estimate of it. Indeed, there are many elements in the composition of what we call by the name of European civilisation. Of all those elements Christianity has indeed been one of the most potent in the effects that it has produced. The loveliness, purity and beauty which undeniably shine out from innumerable Christian homes all over Christendom is a proof of this statement. But in addition to it, we have also the proof which European history gives by showing to us how after the introduction of Christianity into Europe the ethical and humanitarian level of thought and life rose markedly therein. Therefore, whoever wants to understand what constitutes fully the inspiring influence which is abiding in the heart of Christendom and propelling it in all its noble activities—he ought to know the life of Christ and the nature of Christianity. If often we feel perplexed as to what the too strong secularism of European civilisation is doing with us and in our midst, an acquaintance with the love, charity and humanity which so truly adorn the religion of Christ will largely conduce to the removal of such a perplexity. I remember how in this very hall Dr. Fairbairn of Oxford exhorted us to believe that the England which rules in India is the same as the England which serves India. It is indeed a very desirable exhortation to give. Only it is not very much needed. Our feeling in this country is that the England which rules in India is, by the actual fact of its so ruling, serving India. The political service which England is rendering to India to-day is not considered to be of less importance than the other forms of service that are being rendered; and to be able fully to realise how England in ruling India is rendering service to India, a fairly large number of us have to learn the underlying motive of British rule and realise firmly that that motive is directed in a truly Christian spirit towards the advancement of civilisation and the improvement of humanity. In this realisation is to be found the secret of how we may successfully conduct ourselves in this trying stage of British Indian history—a stage which I characterised as that of conciliation.

The great utility of an appreciative knowledge of Christianity in reconciling the civilisation of the East to the civilisation of the West being thus understood, I wish to point out next that the Christian Missionary educational institutions in India render to us another benefit. They stimulate the spirit of earnest religious enquiry and solemn thoughtfulness in relation to all the great problems of life and death. In their exposition of the doctrines of Christianity, they generally if not always take full advantage of modern critical methods of enquiry and research; and in bringing the force of reason and science to bear upon the foundation principles of religion and theology they lead us to see how authority is not all in all even in religious matters. The authority of tradition is even now largely brought to support religion in India. It has been so with us for some centuries. Even in Europe there was a time, and a long one too, when the reign of authority in religion was quite unconstitutional and despotic. But conditions have changed there, and the advantages of those changed conditions we may well derive from institutions like the Madras Christian College. I do not feel the slightest hesitation in declaring that, in our appreciation of the great worth of Christianity as a force of human civilisation and in our application of luminous and scientifically endowed reasoning to the great problems of religion and philosophy, we have really two powerful instruments that are of high moral value in achieving the progress that we hope for and that is to come undoubtedly to us and to those who come after us to continue the glorious life of faith-inspiring and philosophic India.

I have so far spoken out my mind to you about what from my standpoint constitutes the value of the Christian College as a type of similar Missionary institutions. I feel that I need not say much about the individual merit of the Christian College particularly after having listened to the eloquent speech about Dr. Miller. The singleness of purpose, the devotion to duty, the charity, the self-sacrifice and the all-embracing love so rightly attributed to Dr. Miller are all characteristics of this institution as a whole. Indeed he has strongly left his impress upon the College the work of which he has guided and supervised so long. In the attachment which it creates, in the love which it evokes, and in the admiration which it warms in the hearts of all those who have learnt wisdom within its doors, we have the most unmistakable signs of what constitutes the special excellence of the Christian

College as an educational institution. The personal example of these Christian teachers is always eloquently expressive of the great value of faith and love and sacrifice in accomplishing the good of mankind. In this way, in another respect also, the Christian College and all other Missionary institutions which follow its example in every detail are obviously intended by divine Providence to help on the fusion of the light of the West with the light of the East, and to bring into full fruition that happy though distant day when the glory of the civilisation of this ancient and historic land will become fully and more than ever resplendent.

M. RANGACHARYA.

NOTES OF THE MONTH.

As we write, the Durbar is closing. It has doubtless done good in binding together the different parts of India, in knitting the native rulers to the Emperor, and in exhibiting to neighbouring nations the united strength of the Indian Empire. But these benefits have not been gained without some drawbacks. However grand the display in the sight of those present, and however well it may have served the purpose of drawing the attention of other nations to India, it is impossible to be blind to the feeling of disappointment with it which prevails, especially among the natives of the country. As the *Spectator* pointed out a few weeks ago, when dealing with the style an Australian Governor-General should adopt, the attempt to impress the people of a large country by magnificence is doomed to failure, since only an insignificant fraction of the people ever come within vision of the magnificence, though the burden of it falls on all. Magnificence may be helped out by munificence, but in this case the Imperial bounty to the mass of the people was limited to the expression of a hope that help may be possible in the future. The distribution of Proclamation honours has also awakened criticism that certainly has something to say in justification of itself. For with few exceptions the more important distinctions have been given to members of two classes, European officials and Native rulers. In the whole celebration the people, as distinct from their rulers, have scarcely been noticed. An exception may be made in regard to the journalistic Press for the support of which Lord Curzon has shown himself ready to take all pains. So far from doing anything to bridge over the gulf between native and European, as might have been expected in a celebration intended to proclaim the unity of India, the actual arrangements seem to have accentuated it. The breakdown

of the railways under the strain seems to have caused many unpleasant contretemps which led to no little irritation. Our remarks upon the extravagance of the arrangements seem to have been borne out in every particular. Expenditure in dress and luxuries has been forced upon hundreds which they could not afford without the sacrifice of more laudable objects; and society all over India will have to put a severe check upon itself if it is not to be dragged by the example of Durbar fashions into wicked waste.

Incidentally the Durbar may help us to understand the traditional European way of speaking of 'the wealth of the Indies.' Western visitors to the Durbar will carry home tales of the gorgeous wealth of India that will colour the European imagination for a generation. But we all know that really India is poor. So the mediaeval idea of India as wealthy, resting on the visits of Western travellers to the *courts* of Rajahs and Sultans, was probably as incorrect as that of the readers of *The Daily Telegraph* on modern India is likely to be.

Next to the Durbar the Art Exhibition has perhaps been the centre of general Indian interest. It was a spirited attempt to galvanise into life the commercial side of Indian art. All that we hear and read of it makes us doubtful of the result. The art represented seems to have been too curious and too costly to give promise of laying hold of the markets of the world. The Viceroy himself, it seems, while appealing to mankind to substitute Indian furniture for Maple's, buys Maple's; and no one can blame him. It is cheaper, more comfortable and more beautiful. It has been pointed out, with truth and force, that art to be national must be moulded by national ideals and follow national wants; and if we are to have an Indian art it must grow, not by dependence upon the foreign curiosity-market, but by meeting Indian wants in an Indian way.

We note with interest that the Indian National Congress is invited for its next Session to Madras, and trust that it may here regain something of the prestige which it has lost by the unhappy divisions and mismanagement of the last two years. Though the enlargement and popularisation of the Legislative Councils has taken from it to a large extent its chief function, we believe that it still may serve a useful purpose if good-will and moderation prevail in its camp. But if it is not to improve upon its history of this year, the sooner it is buried the better. The next Session will be an especially critical one, and we wish to those who will be responsible for arranging it all wisdom and success.

The Social Conference was illumined by the opening speech by its President, Dr. Bhandarkar. It was in the same vein as his speech delivered a few weeks before to the Bombay Provincial Conference. It is impossible, we believe, to deny the accuracy of his review of the progress (or want of it) in regard to Social Reform. Is it open to doubt that he is right also in his suggestion that for any marked progress in social reform a preliminary religious reform is essential?

December is a month of Conferences. In Madras we have had the Decennial Missionary Conference and the Educational Conference. The former was especially noteworthy for the development it marked in the unification of missionary effort. Half a hundred Missions were represented, but the Conference was a singularly harmonious body, and made plans for combined work and for comity that will give to Protestant Christianity in India more than ever the form of a single whole.

The Educational Conference showed that these Conferences are serving the purpose of bringing teachers from different parts of the Presidency together and developing within them an *esprit de corps*.

Two useful Exhibitions were also held in Madras in December. The Native Christian Industrial Exhibition showed that one section of the community at any rate is taking up in earnest the industrial development of the country, and must have encouraged the belief of that section in the brightness of its future. For the Scientific Conversazione sincere thanks are due to its promoters, the leading scientific experts of the city. If they can see their way to giving the time and work necessary to arrange something of the kind every year or two, they will be conferring a great boon on their less expert neighbours.

The celebration of Christian College Day this year was a distinct success. The approaching Proclamation gave a colour to it both metaphorically and literally. Special care had been taken to secure that every hour of the day had its interest. The speeches were all good, and one or two of them possessed real importance. There was perhaps less demonstrativeness than has marked some previous occasions, but there was evident—what is better—a settled loyalty to the College and affection for old teachers and fellow-students. The Chairman's speech on Indian Loyalty was excellent, but his speech in proposing Prosperity to the College was even better and stands as an important contribution to the study of the forces that are making modern India. In another part of this Magazine we give it in full. Here we but note one or two points where perhaps comment is necessary.

In the first place it is scarcely accurate to describe the Christian College as attracting students by low fees. There is we believe only one College in the Presidency that charges higher fees, and that is the Presidency College, the *raison d'être* of which is that it should be in respect of equipment, staff and everything that money and Government support can command, a model College. The difference in the fees charged at the two Colleges is so small that when all the external advantages that a Government College possesses over a private institution and the expenditure upon it are considered, the attraction of lower fees at the Christian College would seem to be negligible. To bribe students to attend by offering a cheaper education than can be obtained elsewhere is certainly not the policy of this College. It provides the best education it can under existing conditions, charges the highest fees it can command, refuses to grant admission free or at reduced rates, and as opportunity has occurred has steadily raised its rates. In the second place, while those who teach Scripture within its walls would allow that Mr. Rangacharya correctly describes their method as "the method of exposition," it would be possible to push the contrast between the methods of exposition and controversy too far. No particular method is prescribed, and any generalisation upon the methods followed, such as that before us, must be the generalisation of the observer, not that of the lawgiver.

What is said here of the Christian College applies with more or less accuracy to the whole class of Protestant Mission Colleges.

We do not question that the Chairman stated with accuracy some of the causes which make Indian students ready to receive instruction in the Christian Scriptures and doctrines. But we may doubt whether the prevalent 'religious toleration' of the Hindus is either so much the child of religious thought or so much to be approved as he seems to indicate. However far this is or is not the reason for the students' willingness to study the life and teaching of Christ, it must not be regarded as a habit of mind which the College authorities foster or acquiesce in. That the Word is the light that lighteth every man, that God has not left Himself without witness in any age or clime, that in every nation he that feareth God and worketh righteousness is acceptable to Him,—in these truths they rejoice; but equally they are bound to declare that to Jesus God gave the name which is above every name, neither is there any other name under heaven, that is given among men, wherein we must be saved.

Among the signs of the times may be noted the growing tendency to nationality in India revealed in more than one event of the past month. The Durbar no doubt has helped to make Sikhs and Madrassis,

Bengalis and Deccanis realise that they belong to one great country, but one cannot overlook that apart from this there is a spontaneous movement in the same direction. The Congress is going outside its original range and trying to bind India into one by a common industrial interest. Miss Ghosal has urged that a common sporting interest should be created by the institution of Pan-Indian Games. Dr. Bhandarkar looks at Social Reform from the national point of view, and the Gaekwar of Baroda—who is showing that his education has not been wasted—cries out 'India needs a great national movement in which each man will work for the nation and not for himself or for his caste.' When the nation's leaders, of all kinds, set themselves resolutely to create a national spirit, they will succeed to a degree not now dreamed of. But are they really willing to be resolute, to face all that is involved in substituting nation for caste and self as dominant in work and life?

We have received the report of the Godaveri District Teachers' Conference held at Rajahmundry at the close of December, and would congratulate its promoters on the success which attended it. That six or seven hundred teachers should come together for conference from one District is a remarkable proof of the growing interest teachers are taking in their profession and work. We hope other districts will follow suit.

LITERARY NOTICES AND NOTES.

Plato's Republic. By Lewis Campbell, M.A., LL.D. Murray's Home and School Library. London: John Murray, 1902. Price 2*s*.

We have already noticed in these pages other volumes of Murray's new series and referred to the beauty of its get-up. The present volume excels, if that is possible, its predecessors in this respect, having the same paper and print, but being also adorned by several plates, many of which reproduce beautiful Greek relics now in the British Museum.

Than Dr. Campbell it would have been impossible to find any one better fitted to write on Plato's *Republic* in such a series. Familiarity with the subject, the power to enter into the problems of Plato's day and those of our own time, the faculty of arrangement, and a clear and beautiful style are combined in him as in perhaps no other. He divides his book into eleven chapters, under such titles as the Moral Aim, the Metaphysical Back-ground, Education, Plato and Modern Life. At the end of each, references are appended, with an occasional note.

It is impossible here to follow Dr. Campbell through his book;

only a point or two can be touched. Emphasis is laid on the ethical interest of philosophy to Socrates and Plato. Of the latter Dr. Campbell says:—'To place morality on a scientific basis and so promote the improvement of humanity was his persistent aim, pursued with unflinching tenacity through fifty years; but the very enthusiasm of the pursuit gave to the scientific or intellectual ideal an emotional force which could not be separated from it.' The common assertion that the ancients studied ethics through politics and that the state takes precedence of the individual is shown not to be borne out by a study of Plato's writings, for in them it is rather the individual than the state that is in view. The influence of Socrates, of Pythagoreanism and of the example of Sparta upon his ethical ideal is well shown. As Dr. Campbell states Plato's view of a man's duty, it does not seem obsolete: 'Let a man bring his desires into conformity with reason by educating aright...the powers of thought, of feeling and of will; and then let him act with all his might.'

In the chapter on Education Dr. Campbell points out what startling innovation there was in Plato's views, and how far the modern educational world accepts them.

Under the heading of 'Plato's Communism.—The Position of Women', he shows and defends the purpose of Plato in laying down his strange rules. 'He would lift the feeling of common nationality into a sense of brotherhood as instinctive as the natural affection of kindred. He would extend the loving-kindness hitherto associated with blood relationship to every member of the community.'

Books VIII and IX of the *Republic* are most lucidly treated, and the declension of a Dorian constitution from Timocracy to Plutocracy, of the Athenian constitution from Democracy to Tyranny, is clearly traced, with a parallel declension in the individual, till in the tyrant we have the ideal of evil over against the ideal man, a philosopher ruling in an ideal city. It is made clear that Plato's 'philosopher' is no academic recluse, but an all-round man; in him reason, will and emotion are combined. The last chapter points out with reference to certain of Plato's doctrines the limitations under which they can be applied to modern life. For instance, the effect of his disregard of the industrial classes is pointed out.

Enough has probably been said to show how suggestive this little book is.

Bible Characters. Stephen to Timothy. By Alexander Whyte, D. D. Oliphant, Anderson and Ferrier. Price 3*s.* 6*d.*

Another volume, the fifth, of Dr. Whyte's charming sermons on Bible characters. Those who have read any of the earlier volumes will

know what to expect, and they will not be disappointed. Like a well which gives forth a clearer and more abundant supply the more freely it is drawn upon, so Dr. Whyte in this last volume overflows with such good things as have marked all his utterances for so many years past. Each character stands out before us living and distinct: each one is made to appeal to us as though he were to-day living in our midst, walking our streets, sharing our homes. There may occasionally be slight details in which our imagination refuses to follow his, as for instance in some of the idyllic touches with which he graces the history of Lois and Eunice, but the note of sanity presides over all. It is a wonderful gift that Dr. Whyte has, so simple yet so effective and so utterly inimitable. All through he preaches to the conscience, and few ministers or laymen will read the book without feeling their consciences strangely stirred. The book abounds with quotations from the Mystics and devotional writers of older times, and the following is a characteristic instance of the way in which he introduces them: "Instead of cursing Alexander to God, William Law would the more have prayed for him late every night, according to that great man's life-long practice. If you pray for a man sufficiently often, and sufficiently fervently, and sufficiently in secret, you cannot but love that man, even were he Alexander the coppersmith."

In this volume we have the following characters with others: Cornelius "who had been sent out from Rome to Cæsarea very much as our English Viceroys are sent out to India," Eutychus, "the father of such as fall asleep under sermons," Apollos, Lois and Eunice, the former of whom had "made the tremendous mistake of giving her only daughter in marriage to a man who was an absolute heathen"; and there are some 16 chapters on St. Paul in various aspects, as a man of prayer, as the chief of sinners, as an evangelical mystic, &c.

The Century Bible. St. Mark. Introduction, Authorised Version and Revised Version with Notes, Index and Map, edited by S. D. F. Salmond, D.D., F.E.I.S. Edinburgh: T. C. and E. C. Jack.

We have already had occasion to notice several volumes of this Annotated Bible and the present one is well worthy of its place in the series. There are not such difficulties in this gospel as are to be found in the later books of the New Testament but there is much here to test the judgment and skill of the commentator. The Introduction extends to 45 pages and deals with that department very satisfactorily. We have selected the following to show how our author handles difficult passages and in general we may say that in our opinion he avoids the commonplace and gives his comment only where he has something to say which is worthy of being recorded.

"Whosoever shall blaspheme against the Holy Spirit, &c."

What is meant by this blasphemy against the Holy Spirit? Some say it is something entirely peculiar to these Pharisaic slanderers of our Lord, with nothing like it in the present conditions of life. Others think it has no essential relation to the case of these Pharisees. The truth lies between these extremes. These scribes had seen an unmistakable instance of the working of a holy, supernatural power in the healing deeds of Christ. They had hardened themselves against that witness, and they had done this so relentlessly that they did not hesitate to ascribe those deeds of grace and goodness to Satanic power, dishonouring the Holy Spirit. To speak ill of the Son of Man, as he was seen in common human nature, might not imply hopeless evil and might be forgiven. To deal thus with the Holy Ghost, as if the power which was unmistakably His were the power of an evil spirit, revealed a mind so set against light and so lost to conviction as to lack the first conditions of forgiveness.

Of the descent of the Spirit at the baptism of our Lord he writes thus:—

Did this descent of the Spirit, however, really communicate anything to Jesus? Some would say that it meant the entrance of the *Logos*, the Eternal Word, into the man Jesus; which is certainly to say too much. Others, going to the opposite extreme, would say that as Christ had the Divine nature he could need no new impartation of the Spirit beyond what he already had. But the words, especially in view of John III. 34, indicate a real communication of the Spirit, one that had special relation to his Messianic work, and one that was to be permanent (John I. 33). It was indeed by the Spirit in him that he grew in wisdom and in favour with God and with man. It was by the Spirit in him that in perfect righteousness he fulfilled the conditons of his preparation in the long years of his privacy. It was by the Spirit in him that he became conscious more and more of his true relation to God, and of the mission appointed him by his Father. But he stood now at the age of his maturity, and the time of his entrance on the actual discharge of his mission. For his special vocation he received a special anointing of the Holy Ghost, an endowment by the Spirit with the powers needed for his work.

Light for Students. By Edwin Edser. London: Macmillan and Co,. Limited. 1902. Price 6*s*.

THIS book, the author says, has been written to meet the requirements of stundents who wish to obtain an accurate and comprehensive knowledge of geometrical and physical optics. It is certainly as comprehensive as any book on Light could be which assumes on the part of the student only the most elementary knowledge of mathematics. The first ten chapters are devoted to geometrical optics, while the last ten deal with the wave theory of light and treat of such phenomena as dispersion, interference, diffraction, polarisation, and double refraction. In view of the extensive range of subjects dealt with and the, difficult nature of some of them, we are inclined to think that the author would

have done well to assume a more advanced knowledge of mathematics on the part of his readers than he has done. His work is one which will not be easily mastered by students who have just that amount of knowledge of mathematics which he assumes. It will be studied with much more profit, we believe, by those who know at least something of analytical geometry and the differential calculus. The practical applications of optical principles have received due attention, and many important results obtained in recent researches have been included. We do not understand why in the diagram illustrating Römer's method of finding the speed of light Jupiter and the Earth are made to move round the sun in the retrograde direction. The distance, $195{\cdot}6 \times 10^6$ miles, given as the diameter of the Earth's orbit, should evidently be $185{\cdot}6 \times 10^6$ miles.

Algebra for Beginners for Indian Schools. By I. Todhunter, D. Sc., F. R. S., and S. L. Loney, M.A. London, Bombay, and Calcutta: Macmillan and Co., Limited, 1902. Price Re. 1-8 as.

THIS book consists of those parts of the latest English edition of Todhunter's *Algebra for Beginners* which are required by candidates for Matriculation at the Indian Universities. Little is needed by way of adaptation to make an English text-book on Algebra suitable for use in India, but the inclusion of the papers set for Matriculation at the Indian Universities during the past eleven or twelve years will no doubt be regarded by teachers and pupils as a valuable feature of the book. The name of Mr. Loney is sufficient guarantee that Todhunter's work has been thoroughly brought up to date, and our only criticism of the book will be that the punctuation of the statements of many of the problems might be improved. We should prefer to see a freer use of the full stop instead of the semicolon or colon.

"*Lavinia.*" By Rhoda Broughton. Macmillan's Colonial Library.

This slight story of the close of the Boer war may be recommended to those who wish to while away an idle hour, or rest a weary brain; if indeed, Miss Broughton's persistent use of the present tense, and such astonishing writing as the following (taken at random) will not irritate rather than soothe:—

"It is only now and then that one realises what charming sort of looks his are."........."her eyes close upon the already roseing clouds." ...."adding in a not particularly elate key, as her glance takes in a recherché object nearing their little group across the grass, 'Why, here is Feo.'"............A lady who does not wish to walk by the pool in Rumsey Woods declines, saying "I do not think I feel woody or

poolly."........."as she knows that the deed which has stretched him there in suffering and weakness before her was as madly gallant as the one by means of which he lived to do it, is it any wonder she stands in a tranced silence, drinking him in as he is drinking her?"—an extremely pathetic sentence horribly suggestive of the historic boa-constrictors in the Zoo.

Equally remarkable writing meets one on almost every page. Miss Broughton's "humour" is often forced and in bad taste, and her treatment of the plain-spoken old baronet's one longing,—to see a grandson upon his knee before he dies, simple and inoffensive in itself, jars not a little throughout the book.

The plot is slight. Lavinia is adopted in childhood by her uncle, Sir George Campion, an irritable and rather stagey old man, proud of his eldest son, who was killed in saving a brother officer, and exasperated against his second son, Rupert, a dreamy, æsthetic, sensitive man, destined from boyhood to marry Lavinia. When Rupert becomes the only surviving son, Sir George wishes to hasten the marriage, and the two cousins, mildly attached to one another, and always ready to make his will their law, are almost on the eve of the wedding day, when Lavinia falls in love with the man her cousin died to save. Though the way out of this *impasse* is foreshadowed early in the book, it would not be fair to reveal it here.

The Story of Stories. By the Rev. R. C. Gillie, M.A. London: A. and C. Black, 1901. Price 6s.

THE Story of Stories is the life of Jesus, told here for children, and illustrated with reproductions of about thirty pictures by great masters or photographs of places. The whole makes a beautiful gift-book for children who can understand a connected narrative—a real biography—and can appreciate a little idealistic moralising. Chapter VIII (First Visit of Jesus to the Temple) for example thus closes:—

'Thus the infant Jesus was blessed and welcomed by the aged, as He had been blessed and welcomed by the angels. And whenever we see a little child in an old man's embrace, it is a picture of hope; for since our dear Lord came, we know that the old will be made young in another world, and that however long the winter of fear and suspense last, the spring time of Life and Victory will come at last.'

The illustrations are beautiful, but whether children will quite appreciate them and understand the changes in the depiction of Christ and others, as they pass from an Italian to a Dutch, or from a mediaeval German to a modern English picture, may perhaps be somewhat doubtful.

Two Hebrew Idylls. The Book of Ruth, The Book of Jonah.

By the Rev. Geo. D. Macnaughten, M.A., B. D., Ardoch. Oliphant, Anderson and Ferrier.

THIS work contains six interesting sermons on each of the above-named books of the Old Testament. Of those books the writer says "In both we have a much wider, freer and more generous attitude to the Gentile world than is at all common in the Old Testament Scriptures, and both idylls may be regarded as the outcome of the highest teachings of Hebrew prophecy with regard to God." The author speaks to us from the pulpit rather than from his study but he makes it plain that he is familiar with the results of modern biblical criticism, and while the sermons are unpretentious in style they are attractive presentations of the reproof, correction and instruction which are to be found in the Old Testament Scriptures.

LITERARY NOTES.

The British Academy has now really begun work. At a general meeting of the Fellows held on November 19th the Right Hon. Lord Reay, G.C.S.I., President of the Royal Asiatic Society, was elected first President of the Academy, and the following were elected the first members of the Council of the Academy;—Sir W. R. Anson, the Right Hon. James Bryce, Prof. I. Bywater, Prof. T. W. Rhys Davids, the Rev. Prof. S. R. Driver, the Rev. Principal Fairbairn, Sir C. P. Ilbert, K.C.S.I., Sir R. C. Jebb, the Rev. Prof. J. E. B. Mayor, Dr. J. A. H. Murray, Prof. H. F. Pelham, the Rev. Prof. W. W. Skeat, Sir E. Maunde Thomson, K.C.B., Dr. A. W. Ward, Prof. James Ward. At a meeting of the Council held in the following week Mr. I. Gollancz, University Lecturer in English at Cambridge, was appointed secretary of the Academy.

The *Athenaeum* has some very severe remarks to make on Mr. Stopford Brooke's recent volume on Browning. While admitting that "the reader will find in this book much acute and thoughtful criticism to reward his perseverance," it adds that this criticism is "certainly not worthily presented, tricked out in tawdry eloquence and commonplace," and goes on to say that it is "little less than an outrage on literary criticism to send out to the world a book so loosely written." The 'Chinese-puzzle' sentence that it quotes as a sample of Mr. Brooke's style does certainly shows an amazing disregard of the ordinary rules of English composition. Another sentence, it is said, "fills thirty-two lines of small print and then leaves off in the middle of a statement." The matter of the book is admitted to be good, but it is added that "it could have been written down in thirty-two pages and usefully expanded to a hundred and twenty-eight," "instead of which" Mr. Brooke has filled a large volume with "fine writing."

Jeanne d'Arc's career is one of the most remarkable phenomena in the history of the world, and the story of her life has consequently been told by many writers. Hitherto, however, the English reader has not been in a position to read that story as told in the documents that were drawn up at the time of the Maid's judicial murder. Mr. Douglas Murray has now produced an English edition of the Procès, which as the *Athenaeum* says "contains all that is really essential about the noblest and most wonderful of her sex." "Here are the acts and words of the Maid, authentically recorded by her murderers. Here are the testimonies of those who knew her in childhood, at Poictiers, at Court, and feast and battle, and in her dungeon, and at the stake."

There are few more surprising things in the somewhat surprising curriculum that so long held sway in English schools than the place assigned to the works of Euclid. It is a striking testimony to the innate conservatism of the English character that, while in America and on the Continent Euclid has long been very largely given up as a text-book, in England to most school-boys Geometry and Euclid are synonymous expressions. There are however signs of change and one has recently appeared at Oxford. The change appears in connexion with the regulations for the examination officially called Responsions. For examinations in the elements of Geometry the subject will in future be defined not as so much of Euclid but as the subject-matter of certain specified portions of Euclid's Elements, and the papers will contain elementary questions on this subject-matter and easy deductions from the specified propositions. The regulations further state that any method of proof will be accepted which shows clearness and accuracy in geometrical reasoning. This change ought to do something to encourage a more rational method of teaching Geometry than prevails at present in many schools.

It is pleasant to learn that a former Madrassi has been most successful in providing a new kind of picture-book for that most critical constituency, the inhabitants of the nursery. Two years ago Mrs. Bannerman, the wife of Major Bannerman, I.M.S., formerly Deputy Sanitary Commissioner in Madras, published a small book called *Little Black Sambo.* It was such a work as appeals to the juvenile mind and eye, and in an unpublished form had already given intense delight to various small people in Madras. It was very successful, and now it appears that Mrs. Bannerman has set a fashion in literature and is having the sincerest flattery offered to her in the form of many imitations of her work. The *Academy* in its review of "Books for Children" says—"Sir Henry Campbell-Bannerman may not have the followers he desires, but we are all Bannermaniacs in the nursery. In other words,

the book of the moment is modelled on Mrs. Bannerman's *Little Black Sambo* of a few seasons back. Mrs. Bannerman herself provides one imitation in *Little Black Quibba* which is worthy of the Sambo epic both in narrative and pictures."

The following quotation from Miss A. G. Weld's *Glimpses of Tennyson and of Some of his Relations and Friends* is interesting as showing the high sense of responsibility which the late Poet-Laureate felt in connection with the exercise of his great gift:—"He told me that his sense of the divine source of this gift was almost awful to him, since he felt that every word of his should be consecrated to the service of Him who had touched his lips with the fire of Heaven which was to enable him to speak in God's name to his age.

The Boer books on the war are now making their appearance. First of all came the memoirs of Ex-President Kruger, which seem to have been rather disappointing. More recently there have appeared books by De Wet, Ben Viljoen, and Mr. Kestell, a Boer chaplain. The *Athenæum* says of the last of these, *Through Shot and Flame*, that "it contains more new matter that is of value than does any other recent book upon the war." The interesting articles by "Linesman" that appeared in *Blackwood* have now been published in book form. They tell how a British column followed *On the Heels of De Wet*, and very nearly succeeded in capturing the famous guerilla. Incidentally the writer, himself an officer, passes some very sharp criticisms on the British army and its organisation.

The Athenæum states that "the Raja of Cochin and sundry chiefs of the Madras Presidency have founded a fund for the promotion, *inter alia* 'of a knowledge of India among the educated classes of England.'"

Mr. Sidney Lee has expanded the memoir of Queen Victoria which he wrote for the Dictionary of National Biography, and published it in book form. The king has permitted the reproduction of two portraits from the originals at Windsor, and has lent Mr. Lee an autograph letter of the late Queen which will appear in facsimile.

SCIENCE NOTES.

The Carlsbad springs have been subjected to osmotic analysis by Prof. Meyerhofer in order to find out whether more could not be learned regarding the reason for their hygienic properties than had been obtained by the ordinary methods of quantitative analysis. He finds that the water is of high osmotic pressure and as such remains longer in the stomach than water of low osmotic pressure. He also suggests that

as the natural water is much more efficacious than artificial imitations there may be chemical substances held in solution in it which are present in such small quantities that they have hitherto escaped detection.

At the annual meeting of the Association of German Naturalists and Physicians Prof. Frick of Zürich read a paper on the treatment of feverish diseases without alcohol, and, according to the report in *Nature*, aroused considerable interest in view of the bearing of this matter upon the anti-alcoholic movement. He said that the popularity of alcohol is entirely due to its quality as a narcotic. Alcohol, however, possesses a number of qualities which make its use seriously contraindicated in the ward altogether, and more particularly in febrile diseases. Prof. Frick also pointed out that the power of resistance against infectious matter is abated in the animal organism by the consumption of alcohol, this being the reason why drinkers show in any kind of infectious disease a less power of resistance than people who practise abstinence.

The *Journal* of the Camera Club has been publishing a series of articles by General Waterhouse on the history of the camera. He traces the essential principle of camera delineation to Aristotle, who gave a rational explanation of the formation of an image by a small aperture. Lenses of a kind were made in the time of the Pharaohs, but it is not till we come to the end of the Middle Ages that we find definite statements about the image-forming properties of mirrors and lenses. When these properties were discovered it is difficult to say, because learned men used to think that they should keep the higher knowledge from the vulgar. Even Roger Bacon deprecated the divulging of the secrets of Art and Nature to the public. General Waterhouse, however, considers that Alhazen was the most thorough of the optical writers of these times, and that his glass segments, put into a more practical form by Roger Bacon, led to the introduction of spectacles. In 1267 Roger Bacon sent a copy of his works to Pope Clement VI, with a convex lens, and it seems likely that this would lead to the use of spectacles, as the literary work of the monks would give them an interest in the subject and spectacles were made in Italy during the following twenty years. The first camera was Alberti's box show in 1437, which appears to have been something between a camera obscura and a magic lantern.

An expedition is about to leave Norway under Captain Amundsen with the object of locating the magnetic North Pole. His ship, which is only of 47 tons register, is fitted with a petroleum motor and

will carry nearly six thousand gallons of petroleum, which will be used, not only for running the vessel when sails cannot be employed, but also for lighting, heating, and cooking purposes. Captain Amundsen hopes to find safe winter harbourage in King William's Land and will then push north into Boothia with materials for building a small observatory. This he proposes to erect as near the magnetic North Pole as possible and to carry on observations for two years. He will then go on by the North-west Passage and Behring Strait, making magnetic and geographical observations all the way.

SINCE the discovery in 1887 that aluminium could be extracted from its ores by electrolysis, its price has fallen from twenty shillings to one shilling a pound. A good account of the various uses to which it is being put, now that it is so cheap, is given in the *Journal* of the Institution of Electrical Engineers by Mr. W. M. Morrison. Owing to its great affinity for oxygen, it is being used in the metallurgy of other metals. Thus, in the casting of iron and brass, the addition of a small quantity of aluminium has been found a great improvement, as it combines with the occluded gas, reducing the blow holes and rendering the metal more fluid while being cast. For the same reason it is being used for the production of high temperatures. It is mixed in a finely divided state with iron oxide and ignited by means of magnesium ribbon. A high temperature is consequently developed by its oxidation with the oxygen of the iron oxide; which is sufficient for the welding of iron rails and pipes. It is also being introduced to a large extent instead of copper as an electrical conductor. An alloy of aluminium with 1½ per cent. of copper has very much greater tenacity than the pure metal and practically the same lightness. This is being used in America for the transmission of power over long distances. Spans of 150 feet can be made with safety and this effects a great saving in the number of poles. Then again for cooking vessels its use is rapidly increasing. Its lightness makes it very suitable for camp use; but, in addition to this, it is a good conductor of heat, is not liable to deteriorate in use, and, above all, it gives rise, if dissolved, to perfectly harmless compounds.

A RUSSIAN physiologist, Prof. Sacharoff, has advanced a new hypothesis as to the constitution of living matter. He holds that it is futile to seek for an explanation of the life of protoplasm either in its organisation or in its chemical composition, and suggests that one may be found in the decomposition or splitting of the living substance in consequence of the access of oxygen, followed by a series of recompositions. The only substance which is universally present in the animal and vegetable cell and is capable of easy oxidation and of yielding compounds which can be reduced again is iron. He accordingly

thinks that the minute traces of iron which occur in protoplasm are the source of the vital phenomena which it exhibits. He seeks to explain enzyme action in this way, supposing that there exists in all enzymes a nuclein containing iron.

MR. E. N. BUXTON, whose book, *Short Stalks*, is such an interesting account of big game hunting, has recently made two excursions after big game in Africa, one to British East Africa and the other to the White Nile in which he made a study of animal life with a long-range naturalist's camera. In the account of his adventures which has just been published, entitled *Two African Trips*, his photographs form one of the most valuable features of the book. He seems almost disposed to prefer the camera to the rifle as a means of getting to close quarters with nature. He says:—"It demands more patience and endurance of heat and other torments, more knowledge of the habits of animals—in a word, better sportsmanship than a mere tube of iron with a trigger; and when a successful picture of wild life is obtained, it is a higher achievement even in the realm of real sport than a trophy, however imposing. Thus, though I do not pretend to the rôle of a reformed game slayer, I hope my pictures will not be the less attractive that the birds and beasts pourtrayed are, as far as I know, still living their life in the same surroundings."

RECENT PERIODICAL LITERATURE.

THE December number of the *Nineteenth Century and After* opens with an article entitled 'America's Bid for Naval Supremacy,' by Mr. Archibald S. Hurd. The history of the United States fleet in the past half-century, Mr. Hurd says, has been a chequered one for several reasons. For many years after the Civil War the money devoted to the navy did little more than suffice to maintain the old ships of the fleet in passable condition, and at last the navy sank so greatly in strength that it became one of the smallest navies in the world. In 1874 it was decided to construct a few cruisers, and these were built, but some monitors that were laid down in that year were left in an unfinished state for thirteen years. In 1881 a board of naval officers and civilians was appointed to ascertain the needs of the navy, but as the facilities for building armour-protected ships in America were then inadequate, and the people were averse to importing material from England and elsewhere, very little was done. In 1890 orders were given for the construction of three battle-ships, but it was not till Mr. Cleveland had become President that any real attempt was made to create a fleet which would have to be reckoned with by any country having interests on the American continent. With the demand for ships came an increase in the resources for ship building, and now America has a navy comparable with that of Germany, and interest in the navy has been aroused in all parts of the country. It has come to be recognised by the people that a growing foreign trade in all parts of the world and the possession of oversea territory demand adequate naval force for protection; and it has also come to be understood that the Monroe doctrine must be a dead letter unless the American people are prepared to back it with naval power.

While the United States are thus

displaying a genuine enthusiasm for the building of ships of the most modern types, there is one serious difficulty to be overcome before their navy can be made thoroughly effective. The number of officers and men available is so deficient that it would be impossible to send even the existing ships to sea in time of war. The situation has become almost critical, and until a more adequate supply of officers and men is forthcoming, the development of the navy will be seriously retarded.

The second article in the *Nineteenth Century and After* also deals with the United States. It is entitled 'The Weak Spot in the American Republic,' and calls attention to a discouraging feature in the growth of the population of the United States. Whereas it was confidently expected that the census returns of 1900 would show a population of eighty millions, the actual population was four millions less than this. The rate of increase for the preceding decade was smaller than the rate for any previous decade since the Declaration of Independence. But this, as Mr. J. Weston, the writer of the article under review, proceeds to show, was not the most discouraging fact brought to light. A racial change is taking place in the States that must be disappointing to true Americans. The remarkable fecundity of the American people that characterised the first half century after the Revolution has given place to comparative sterility, with the result that the population of the United States would now decline if it were not for immigration. Further the decline in productive power is most marked in Americans of British descent.

Another cause that is operating to destroy the homogeneity of the American population is the change that is taking place in the character of American immigration. Up to a comparatively recent date the great majority of those who settled in the United States were natives of the United Kingdom or Canada. Since 1893, however, immigration has been taking place chiefly from Southern and Eastern Europe, and now the only people of Teutonic origin which goes to the United States in anything like its former strength is the people of the Scandinavian Peninsula. Immigration from Canada has almost ceased, and not only so, but the tide of emigration from the United States to Canada has begun to flow in considerable strength. There cannot be any doubt that the facts to which Mr. Weston directs attention have a most important bearing on the future of America.

'A Possible Addition to the Dual Alliance' is the title of an interesting article on a question of European politics. This is the question of union between Holland and Belgium, and the entrance of the Netherlands into the Dual Alliance. The writer of the article, Mr. Demetrius Boulger, says the opinion has in the last ten years been spreading among the peoples of Holland and Belgium, that their interests and policy should be regarded as identical. The growth of this opinion, he also says, has been furthered by the war in South Africa, which while it has shown the advantages that lie with those who remain on the defensive, has made the people realise that union is necessary for self preservation. In Holland, which is an entirely independent and uncontrolled State, the sense of the need of an alliance with some Great Power has been rapidly deepening within the last thirty years. Also the drift of Dutch policy has been away from Germany and towards France. In Belgium, which is bound to neutrality and protected by an international guarantee, the movement in favour of union is less rapid, but the tendency to gravitate towards France is still more marked.

In the latter part of his article Mr. Boulger proceeds to consider the amount of additional strength and advantage that Holland and Belgium would bring to the Dual Alliance, especially France, and also how the contemplated alliance would affect the position and responsibilities of England. So far as England is concerned, Mr. Boulger says the pacific and dignified entrance of Holland and Belgium into the Dual Alliance without defiance to her or insult to her character would not be a matter at which she should take umbrage or for which she need make counter-arrangements.

But while England's 'guarantee' is, according to Mr. Boulger, the only one that is sincerely adhered to, the Belgian people seem to be quite ignorant of the fact, and the opinion is widespread among them that they owe their existence as a nation to France. There has also been of late, both in Holland and in Belgium, a serious development of anti-English feeling, and thus while it would obviously be to the advantage of England to cancel the guarantee and enter into an open treaty with Belgium, any advance by England would probably meet with little response from the Belgian people. There is the danger, therefore, that the people of the Netherlands may do something that would have the effect of throwing England into the arms of the Triple Alliance. This would certainly be a poor triumph for them.

Mr. A. C. Benson of Eton College has recently published a book on the aims and methods of education in an English public school, and Sir Oliver Lodge bases on it an article with the very significant title of 'Our Public Schools as a Public Peril.' Among what Mr. Benson regards as minor flaws in the public school system is the fact that the intellectual standard maintained at these schools is low—the fact that the intellect is not cultivated. To Sir Oliver Lodge this fact appears in a very different light. In his view the admission thus made by one of the most famous of English school-masters constitutes a crushing indictment of the public school system and indicates the necessity for radical reform in regard to ideals and methods of education and subjects of instruction. He finds ample justification in Mr. Benson's book for the title of his article, and he cannot but marvel at the purblindness caused by a thick veil of custom, which enables Mr. Benson to record some of his facts with placid equanimity and comparative content.

CORRESPONDENCE.

To The Editor of the Christian College Magazine.

Sir,

I beg to thank you for having published in the *Christian College Magazine* for December my letter on the Veda and the Gita.

In the Vedas and the Gita, as well as in almost all the sacred literature of India there are innumerable passages which contain Divine promises of salvation to God's devotees who rely on Him for it.

Regarding the age of the Gita, I thought its discussion was at an end. If not it does not much matter.

A devout Christian, the late Sir Monier Williams wrote some time ago to a Reverend Missionary thus:—

"When I began the study of Hinduism, I imagined that certain elementary Christian conceptions—such as the Fatherhood of God, the Brotherhood of Man and the indwelling of God in the human heart—were not to be found there; but a closer examination has enabled me to detect not only these but almost every other rudimentary idea of our holy religion."

It is not of much consequence where the truth may be found, provided we act up to it.

R. Ragoonath Row.

COLLEGE NOTES.

The Editor regrets the lateness in the publication of the last two issues of the Magazine, due partly to Press holidays and other delays, and partly to the multifarious duties which press upon himself and others during the so-called vacation—duties so pressing that it always gives a feeling of comparative rest to resume the regular work of the term. In order to find room for all the matter this month, four pages have been added to this issue.

Mr. Pittendrigh has been summoned home at the call of the doctor attending his wife who has been seriously ill for some time. Our information at present is limited almost entirely to telegrams, the brevity of which leaves the exact state of things uncertain, though as to their gravity there can be no doubt. Prayers will go up from hundreds of old students of the College and others that in this time of anxiety and trial the comfort and love of the Great Father may strengthen him, and if it be the divine will, deliver him from the sorrow that threatens.

Mr. Macphail, who was to have taken furlough at once, has kindly consented to remain in Madras and attend to the duties which Mr. Pittendrigh's departure would otherwise leave unprovided for. Mr. Macphail has placed all who care for the interests of the College under deep obligation by his self-sacrificing action.

We rejoice to be able to say that Dr. Miller is rapidly regaining health and strength, and hopes, as his Letter given elsewhere shows, soon to be able to appear in the College.

Caithness Hall, the new Hostel in Linga Chetty Street, is now complete and ready for occupation. It provides accommodation for forty-six and is to be tenanted by non-Brahmin students. Mr. Kandaswamy Chetty is to be Manager. The Second Students' Home is now reserved for Vaishnava Brahmins. Mr. P. Krishnamachari, B.A., has been appointed Manager of the latter.

We regret to announce the death of Mr. M. Upendrai Pai, B.A., at the early age of twenty-seven. One of the most gifted students trained among us during recent years, he was for two years Demonstrator in Biology and Zoology. Having taken up the profession of law he returned to the West Coast where he gave promise of becoming a leader of the community.

M. E. PRESS, MOUNT ROAD, MADRAS, 1903.